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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬ Manasagangotri, Mysore-570006

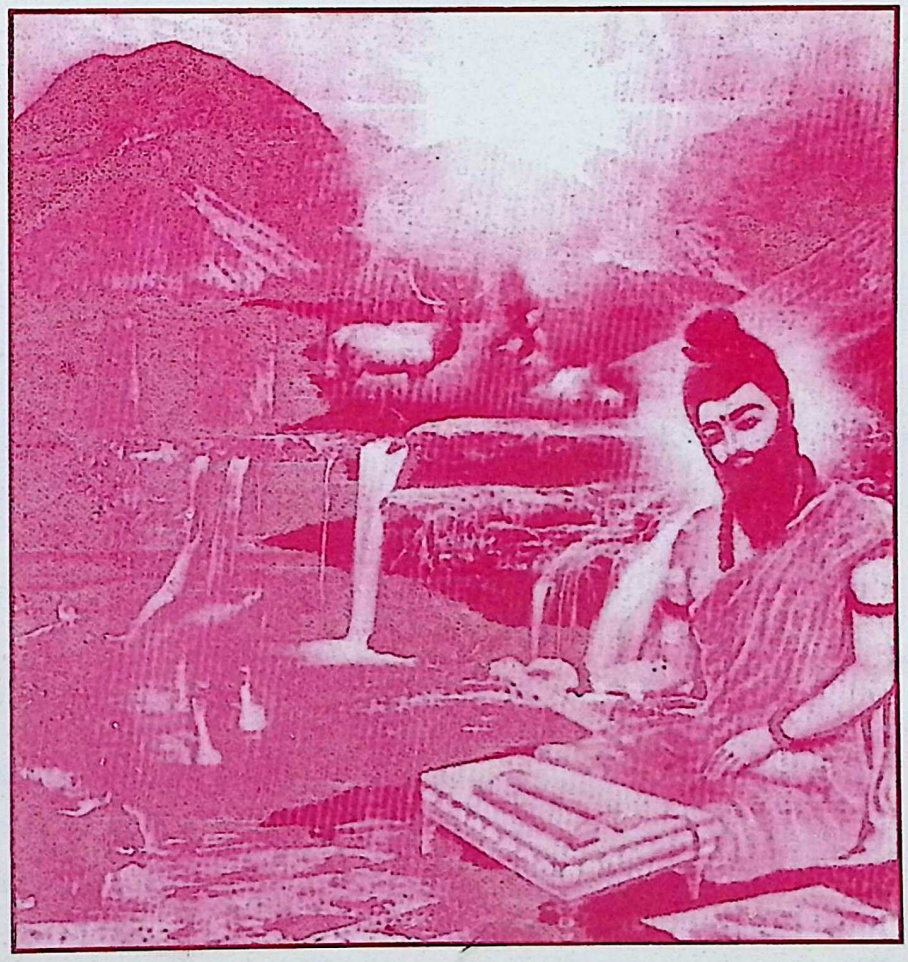
M.A. (PREVIOUS) SANSKRIT

– ENGLISH MEDIUM –

103

भारतीयतत्त्वशास्त्रम्

सर्वदर्शनसङ्ग्रहः



COURSE - IV

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ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

ರಾಷ್ಟ್ರೀಯ ಶಿಕ್ಷಣ ನೀತಿ 1986

The Open University system has been initiated in order to augment opportunities for higher education and as instrument of democrating education.

National Education Policy 1986

ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ. .....ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

"The Open University system makes use of Multimedia in distance education system. ..... it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.

Dr. Kulandai Swamy

ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಪುರಸ್ಕೃತ
ರಾಷ್ಟ್ರಕವಿ ಕುವೆಂಪು ಜನ್ಮ ಶತಮಾನೋತ್ಸವ ವರ್ಷ ೨೦೦೪

ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gnanapeeta Awardee
Kuvempu's Birth Centenary Year - 2004

Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision- these *five mantras* should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path ; not the well-being of this individual or that individual, but the Welfare of All ; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

Kuvempu

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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು - ೫೭೦ ೦೦೬

सर्वदर्शनसङ्ग्रहः

Block 22

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प्रस्तावना

प्रिय विद्यार्थिनः

अस्माकं कर्णाटक-राज्य-मुक्तविश्वविद्यानिलये स्नातकोत्तरशिक्षणकक्षां प्रवेष्टृभ्यः भवद्भ्यः हार्दं स्वागतम्।

विश्वस्य प्राचीनभाषासु संस्कृतभाषा प्रमुखतमा। वेदेषु दृश्यमाना इयं भाषा क्रि.पू. पञ्चमशतके काव्यस्य रूपं प्रापदिति वदन्ति। गच्छता कालेन संस्कृतभाषा उच्छशिक्षण-शासन-लेखन-काव्यादिषु अव्याहतं समुपयुक्ता। प्रायो लोके 2500 वर्षाधिकम् इतिहासं प्राप्तवती अन्या भाषा नास्ति।

वेदाः, शास्त्राणि, इतिहासाः, पुराणानि, काव्यानि, दर्शनानि, व्याख्यानानि, प्रशस्तयः, शासनानि, चाटुपद्यानि, सुभाषितानि इत्येवं नानाप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये विलसन्ति। अस्य परिचयः पाठ्यक्रमानुसारेण कारयिष्यते। विशेषाध्ययनाय गहनशोधनाय च युष्माकं सिद्धतायाः सम्पादनमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

भवतां स्वाध्यायसुलभाय स्वयंबोधनपद्धत्या (SIM) एते पाठाः विशिष्टरूपेण आरचिताः। बहवः विद्वांसः एतान् पाठान् सज्जीकर्तुं कृतभूरिपरिश्रमाः सन्ति। तेषां साहाय्यं सकार्तज्ञं स्मरामि।

भवन्तः सर्वे सम्यगधीत्य अस्यां भाषायां साहित्ये च विशेषज्ञानं सम्पादयन्तु इति आशासे। 'श्रद्धावान् लभते ज्ञानम्' इति भगवद्गीतोक्तरीत्या भवतां श्रद्धायुक्ताध्ययनं फलप्रदं यशप्रदं च भूयादिति ममाशयः। शुभं भूयात्।

जीयात् गीर्वाणभारती।

डा. एन्. राधाकृष्ण भट्

संस्कृतविभागाध्यक्षः

कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः

मानसगङ्गोत्री, मैसूरु

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1.0 BLOCK OBJECTIVES

In this Block you will be able to understand the beginnings of Indian Philosophy, the Prasthāna Trayas viz., Upaniṣads, Bhagavadgītā and Brahmasūtra. You will be acquainted with the Darśanās and their Pramāṇas and Prameyas.

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UNIT - 1

Sarvadarśanasaṅgraha

Indian Philosophy (General)

Upaniṣads

1.1 Introduction

1.2 Objectives

1.3 Content exposition

1.3.1 The meaning of Veda

1.3.2 Divisions of Veda

1.3.3 Indian Tradition regarding classification of Veda

1.4 Upaniṣads

1.4.1 The member of Upaniṣads : Old Upaniṣads and the Vedas to which they belong

1.4.2 Īṣāvāsyopaniṣad 1.4.3 Kēnopaniṣad

1.4.4 Kaṭhopaniṣad 1.4.5 Praśnopaniṣad

1.4.6 Muṇḍakopaniṣad 1.4.7 Māṇḍukyopaniṣad

1.4.8 Taittiriyopaniṣad 1.4.9 Chāndogyopaniṣad

1.4.10 Bṛhadāraṇyakopaniṣad

1.5 View of Schopenhauer about the Upaniṣads

1.5.1 Opinion of R.D. Ranade

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1.5.2 Opinion of Dasgupta

1.5.3 Opinion of S. Radhakrishnan

1.5.4 Opinion of M. Hiriyanna

1.6 Main teachings of the Upaniṣads

1.6.1 Ātman (the Individual Soul)

1.6.2 Brahman 1.6.3 Theory of Evolution

1.6.4 World 1.6.5 Mokṣa

1.7 Revision points and summary

1.8 Questions

1.9 Books for reference

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UNIT - 1

Sarvadarśanasaṅgraha

Indian Philosophy (General)

Upaniṣads

1.1 Introduction

1.1.1 The study of Indian Philosophy is necessary to know one's self and the world. The purpose of human life cannot be fulfilled without the knowledge of philosophy. As Aldous Huxley puts it, the choice is not "between metaphysic and non-metaphysic; it is always between good metaphysic and bad metaphysic." In India it is not a mere intellectual quest for truth, it is also an intensely spiritual endeavour laying emphasis on the practical realisation of truth, true to its name in India, namely, Darśaṇa. In India, the first source of Indian Philosophy is the Veda, and especially the Upaniṣads which are known as the Vedānta, the end or the conclusion of Veda.

1.1.2 The Vedas are the oldest extant literary monument of India, the Ṛgveda being the oldest literary record in the world. Indian Philosophy has to be traced in the Vedas. There has been a gradual development of philosophical thought from the mantras and the Brāhmaṇas through the Āraṇyakas to the Upaniṣads. It is said that there is a natural transition from the naturalistic and anthromorphic polytheism to monotheism of the transcendent type. It flows into the idea of immanent monism. This is an achievement of the Pre-Upaniṣadic period. The personified forces of nature such as fire changed into real gods as Agni, etc. Then they became the mere manifestation of the different powers of one God called Puruṣa, who is transcendent

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as well as immanent. The Upaniṣads developed this concept of Puruṣa into Brahman and Ātman.

1.2 Objectives

1.2.1 The objectives of the present unit is to bring out the achievements of Indian mind as reflected in the ancient literature of the Vedas, especially in the Upaniṣads. This is a necessary background for the study of the different Darśanas. It strives to show how the Upaniṣads from the foundation of Indian systems of philosophy.

1.3 Content exposition

1.3.1 The meaning of Veda

The term Veda applies to the Mantras and the Brāhmaṇas - मन्त्रब्राह्मणयोर्वेदनामधेयम् (Āpastmaba-Paribhāṣā). Mantra means a hymn eulogising some god or goddess. The Brahmaṇas are the elaboration of the ritualism of the Vedas. They deal with the rules and regulations laid down for the performance of rites and the sacrifices. Their final portions are consisting of Āraṇyakas and Upaniṣads, the former marking the transition from the ritualistic to the philosophical thought and the latter forming the itensely philosophical and spiritual thought which is regarded as the cream of the Vedic philosophy. Veda means "Knowledge", the term being derived from the root "Vid - to know" with the addition of Ghañ - termination.

1.3.2 Divisions of Veda

The first classification of Veda as ' Vidyā ' (Knowledge) is into Parā and Aparā, the higher and the lower phases of Veda. This classification is almost synonymous with the other

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classification into Jñānakāṇḍa and Karmakāṇḍa. The former is the part containing the Upaniṣadic lore and the latter is the part containing the religious lore. The former deals with the God, Soul and Nature, while the latter deals with the Religious Rites and Duties. This classification is obviously not well-marked and precise, because the ritualistic material is interspersed in certain portions of some of the Upaniṣads and the esoteric and philosophical ideas are found in the Saṃhitās also. However, this division should be understood as governed by the predominance of one or the other of these.

Another classification is into four as Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda. Ṛk is a laudatory verse, Yajus means a liturgical passage or formula. Sāman is a malody and Atharvan stands for incantation or magical formula. The collections of these are called Ṛgvedasaṃhitā, Yajurvedasaṃhitā, Sāmavedasaṃhitā and Atharvavedasaṃhitā. By extension the Brāhmaṇas (sacrifical manuals annexed to these Saṁhitās), the Araṇyakas that are supplementary to the Brāhmaṇas and the Upaniṣads that are either imbeded with them or affiliated to each of them, are also brought under the purview of the respective Veda.

1.3.3 Indian Tradition regarding classification of Veda

The Indian Tradition recorded in the Purāṇas says that the self-manifest Veda was a unified revelation made to Brāhman in the beginning. But it became more and more obscure in the subsequent ages due to confusion and want of care on the part of the tearness. At the commencement of the Dvāpara Age, the great Kṛṣṇa Dvaipāyana Vyāsa made a methodical classification of Veda into Ṛgveda, etc. to fulfil the requirements of the four priests in sacrifices, viz., Hotṛ, Adhvaryu, Udgātṛ and Brahman. He conveyed them to four of his disciples and ordered them to continue the tradition of each Veda. Thus the Ṛgveda (Hōtṛveda) was entrusted to Paila, the Yajurveda

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(Adhvaryuveda) to Vaiṣampāyana, the Sāmaveda (Udgātṛveda) to Jaimini and the Atharvaveda (Brahmaveda) to Sumantu.

1.3.4 Finally taking the above classification of Veda into account, we can arrive at the four branches of Vedic literature as : 1) Saṁhitās, 2) Brāhamaṇas, 3) Āraṇyakas and 4) Upaniṣads.

1.4 Upaniṣads

The term " Upaniṣad " is derived from the root 'Sad' (Ṣadṭṛ) - to sit with the prepositions 'Upa' and 'ni' in the sense of "sitting down near" (a pupil near his teacher). It has the meaning of "confidential communication", "a secret session", "a secret doctrine." Upaniṣads themselves use the terms "rahasyam" and "Upaniṣad"almost synonymously in such statements as 'iti rahasyam' and 'ityupaniṣad'. The texts that contain such secret doctrines are also called Upaniṣads. The root 'Sad' means (1) to sit down, 2) to destroy and 3) to loosen. The word Upaniṣad therefore means "the sitting down of the disciple near his teacher in a devoted manner to receive instruction about the higehst reality which loosens all doubts and destroys all ignorance of the disciples.

1.4.1 The member of Upaniṣads : Old Upaniṣads and the Vedas to which they belong

The Muktikōpaniṣad gives the number of Upaniṣads as **108.** The Adyar Library and Research Centre, Madras, has brought out two volumes of Upaniṣads, the first one is Unpublished Upaniṣads (in 1933) containing 71 Upaniṣads under the heads of Yoga (1), Sāmānyavedānta (21), Vaiṣṇava (16), Śaiva (15) and Śākta (18) the second one is the Śaiva Upaniṣads (1988) containing 15 Upaniṣads. The 15 Upaniṣads in this volume are different from the 15 Śaiva Upaniṣads of the first volume. The

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latest Upaniṣatsaṅgraha edited by Pandit Jagdish Shastri contains 188 Upaniṣads, which include all the Upaniṣads printed in the two volumes mentioned above, the ten principal (old) Upaniṣads (Īśa, etc.) and 92 more Upaniṣads.

The old Upaniṣads are : 1) Īśāvāsyopaniṣad, 2) Kenopaniṣad, 3) Kaṭhopaniṣad, 4) Praśnopaniṣad, 5) Muṇḍakopaniṣad, 6) Māṇḍukyopaniṣad, 7) Taittirīyopaniṣad, 8) Aitareyopaniṣad, 9) Chandogyopaniṣad and 10) Bṛhadāraṇyakopaniṣad.

Aitarēyopaniṣad belongs to the Ṛgveda, Kaṭhopaniṣad and Taittirāyopaniṣad belong to Kṛṣṇa Yajurveda, Īśāvāsyopaniṣad and Bṛhadāraṇyakopaniṣad belong to Śuklayajurveda, Kenopaniṣad and Chāndogyopaniṣad belong to Sāmaveda-Praśnopaniṣad, Muṇḍakopaniṣad and Māṇḍukyopaniṣad belong to Atharvaveda.

1.4.2 Īṣāvāsyopaniṣad : It is quite a small Upaniṣad. Yet it has many ideas which reveal "an extra-ordinary piercing insight." In 18 Mantras it gives a very good account of the Ātman, the nature of ideal sage "who stands unruffled in the midst of temptation and sorrows", on account of Karmayoga and finally "a reconciliation of the claims" of Karma and Jñāna.

1.4.3 Kēnopaniṣad : This Upaniṣad has four sections. The first two sections are in verse and the next two are in prose. It "exhibits the division of the subjective and objective approaches to the proof of Ātman, namely, the psychological and the cosmological : The first two sections in verse present the psychological argument for the existence of Ātman as the inspirer of the various sense functions." It favours the worship of the ultimate reality conceived as Ātman. Finally, it tells us in a paradoxical manner that those who know really do not know and those who do not know may alone be said to know the Ultimate Reality. The prose sections give the famous myth of

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Indra and the Damsel and advances a cosmological argument for the proof of the Immeasurable Power which lies at the back of the forces of nature." It inculcates "a lesson of humility."

1.4.4 Kaṭhopaniṣad : It has six Vallī . It is "the most remarkable and beautiful of the Upaniṣads". It deals with the question of Ātman after death in the form of a legend. After the introductory narrative, the first Vallī gives an account of the immortality of the soul, the embodiment of Ātman and its final return through Yoga. The second and the third Vallīs continue the same account. The fourth Vallī gives the nature of Ātman as Puruṣa and the nature of Prakṛti. The fifth deals with the manifestations of Ātman in the world and espcially in man. The sixth deals with Yoga as the means of attaining the highest goal. "The whole of Kaṭhōpaniṣad is surcharged with lofty ideals about the immortality of soul, as well as suggestions for the practical attainment of Ātman.

1.4.5 Praśnopaniṣad : It is a prose Upaniṣad. Six students of Brahman go to sage Pippalāda and each one asks a question to him. The six questions are about (i) the origin of Prāṇa and matter, (ii) superiority of Prāṇa above the other vital airs, (iii) nature and divisions of vital power, (iv) dreaming and dreamless states, (v) meditation on 'Om' and (vi) sixteen parts of man.

1.4.6 Muṇḍakopaniṣad : This Upaniṣad has three parts. The first part deals with the preparations for the knowledge of Brāhman. The second part portrays the doctrine of Brāhman. The third part treats the way to Brāhman. This Upaniṣad, as the name indicates, is an Upaniṣad of the Muṇḍas, the shavelings. It is meant for the Sanyasins. Owing to the purity with which it reproduces the old Vedānta doctrine and owing to the beauty of stanzas in which it is composed, this Upaniṣad is one of the most popular ones.

1.4.7 Māṇḍukyopaniṣad : It is a very short Upaniṣad. It is

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important as laying foundation for later Vedānta (Advaita) philosophy. It poses four states of consciousness as wakefulness (Jāgrat), dream sleep (svapna), deep sleep (Suṣupti) and the unnameable state (turiya - Anirvacanīya). It teaches that there are four aspects of Godhead corresponding to these four states of consciousness, viz., Vaiśvānara, Taijasa, Prājña and Ātman. Akāra, Ukāra and Makāra of 'Om' are related to the first three states and 'Om' is related to the fourth state. This Upaniṣad has given rise to the most remarkable products. Indian philosophy, the Gauḍapādakārikā. This is divided into four parts. The first part included Māṇḍukyōpaniṣad and gives metrical para phrase of the Upaniṣad. The second part is called 'Vaitathya' (falseness). Just as a rope in half-darkness is mistaken for a snake, so the Ātman in the darkness of ignorance (Avidyā) is mistaken for the world. Every attempt to consider Ātman under empirical forms is futile. This is taught in the second part. The third part deals with Advaita (non-duality) of the Supreme Soul (Ātman) with the individual soul (Jīva). It draws its comparison with Ākaṣa and Ghaṭākāṣa. The third part called Ālātaśānti (extinction of the fire-brand) explains how plurality and genesis seem to exist in the world. When a stick which is glowing at one end is waved about, fiery lines or circles are produced. The fiery line or circle exists only in the consciousness, so too, the many phenomena of the world are only the vibrations of consciousness which is in reality one.

1.4.8 Taittiriyopaniṣad : It consists of three Vallīs. The first Vallī called Śikṣāvallī starts with a propitiatory chant and adoration of the powers of Mitra and Varuṇa. A brief acount of the principles of Vedic phonetics, accent, quality, rhythm, sequences, exact form of sounds follows. Attention to these is drawn as they are necessary to understand Vedic text well. Then comes a prayer for Yaśas and Brahmavarcas (glory and prowess). It is said that these come from the study and practice

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of veda. The necessity of intelligence (Medhā) and wealth (Śrīḥ) is emphasised. If the mind is barbarous, wealth is only a dragging weight. Prayer to 'Om' is said to be meant for memory, able body, sweet speech, vast erudition, general fitness to receive the bliss of immortality. There is a longing for an enlightened teacher to share his knowledge among worthy candidates. From his heart issues the prayer, viz., "O God, may I enter into you, may you be manifest in me, take possession of me, may I be cleansed of all defilement". It also teaches about the mystic expression "Mahaḥ", the fourth Vyāhṛti. This is identified with the absolute behind the world. A four-fold meditation is prescribed to create a higher capacity in the Upāsaka to fix his attention on the Supreme Being. Some details about meditation are given. Then Māhācamasyas exhortation to the disciple "Prācīnayogya" to concentrate on the effulgent, immortal Puruṣa in the time of final departure, the embodied spirit passes on to the crown centre through the region of Uvula near the upper palate and unites itself with the Supreme Lord. (This is taught in the later works on Yoga). Then follows meditation on fire, air, sun, moon and stars. This is helpful in educating the mind to get a sense of unity through the contemplation of Brahman manifest in the Universe. There is magnification of Praṇava as the designation of God and a recommendation of it as the most admired and lofty symbol of meditation. Ethical principles and practices which the student of Brahmavidyā has to accept and practice, have been told. The student of Brahmavidyā should be dutiful, meditative, self-controlled, calm, hospitable, worshipping, humane, ever intent on seeking and imparting sacred knowledge. Triśaṅkus monologue emerges in his supersensious state and he reports his experience thus : "I visualise the tree of the Universe like a shining mountain peak; I rise upto the Universe."

The second Vallī called Brahmavallī starts with the

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statements that the knower of Brahman attains the Supreme (Brahmavid Āpnoti Param). This sentence reveals the what, why and how of all Vedānta. Next comes the delineation of the progression of the Universe and man from Brahman in the evolutionary order. Physically man is an evolutionary product of the Ātman - Brahman reality through the gradations of ether, air, fire, water, vegetation and food. Brahman is the foundation of human personality. The famous Pañcakoṣavidyā has been taught here.

The third Vallī called Bhṛguvallī is continuation of the second Vallī. Through an anecdote of Bhṛgu and Varuṇa, the details of Pañcakośa doctrine are highlighted. Bhṛgu, after investigation, came step to step to the knowledge and bliss established in the highest heaven.

1.4.9 Chāndogyopaniṣad : This Upaniṣad is equal in importance to the Bṛhadāraṇyaka and slightly smaller in extent than that. It has a collection of a variety of material. It has eight chapters. The first two chapters deals with the mystical interpretation of the Sāman and its chief part called Udgītha. A supplement to the second chapter deals with mainly the origin of the syllable 'Om' and the three stages of religious life, Brahmacarya, Garhasthya and Vānaprastha. To this Sanyāsa is added as the fourth stage. The third chapter treats of Brahman as the sun of the Universe. The natural sun is regarded as its manifestation. The infinite Brahman is described as living in the heart of man. The way of attaining Brahman is then described. Then comes the fundamental doctrine of identity of Brahma and Ātman. The chapter comes to an end with a myth connected with Manu. The fourth chapter discusses about wind, breath (Prāṇa) and other phenomena connected with Brahman. It also teaches how the soul makes its way to Brahman after death. The first half of the fifth chapter is almost similar to the beginning of the chapter six of the Bṛhadāraṇyaka. It deals with the theory

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of transmigration. The second half of the chapter contains the doctrine that the manifold world is real. The sixth chapter introduces the story of Śvetaketu and his father. The 'Sat' by desire produced from itself three primary elements, viz., heat, water and food and entered into them as Ātman. Those elements became various products (Vikāras) through partial combinations called "Trivṛtkaraṇa". The products are mere name and 'sat' is the only reality. It is the Ātman. "Tat Tvam Asi." The seventh chapter enumerates sixteen forms in which Brahman may be adored. These sixteen forms are by gradation from "Nāman" to "Bhūman". The Bhuman is the all-in-all and the Ātman within us. The first half of the eighth chapter discusses the Ātman in the heart and the Universe. Further it is discussed as to how the Ātman should be attained. The concluding portion of the eighth chapter distinguishes the false from the true Ātman. This is illustratd by the appearance of Ātman in the material body (Jāgrat), in dreaming (Svapna) and in sound sleep (Suśupti). In the later stage (i.e., the fourth, "Turīya"), we have the true Ātman, in which the subject-object distinction has disappeared.

1.4.10 Bṛhadāraṇyakopaniṣad : This is the longest and the most important Upaniṣad. It is divided into three parts, each containing two chapters. The last part is named as a supplement (Khilakāṇḍa). The first and second parts contain the legend of Yājñavalkya and his two wives in almost identical words. It is therefore assumed that they were originaly independent of each other. The first part is called Madhukāṇḍa and the second is called Yājñavalkyakāṇḍa. The first chapter of the first Kāṇḍa begins with an allegorical interpretation of the Aśvamēdha. Then it deals with Prāṇa as a symbol of soul, which appears in every individual as his soul. The second chapter of the first part deals with the nature of the Ātman and its manifestations as Puruṣa and Prāṇa. The second part consists of four philosophical

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discussions, in which Yājñavalkya is the chief exponent. The first one (III Chap. 1-9) is a great disputation in which the sage proves his superiority to nine successive interlocutors. Hōtā, Āśvala, Jāratkārava Ārtabhāga, Bhṛjyu Lāhyāyani, Uṣasta Cākrāyaṇa, Kahōla Kauṣītākeya, Gārgī Vācaknavi, Uddālaka Āruṇi, Vācaknavī and Vidagdha Śākalya. The second discourse is a dialogue between king Janaka and Yājñavalkya. Here Yājñavalkya shows the untenableness of six definitions about Brahman put forward by other teachers. He finally declares that Ātman can only be described negatively. The third discourse is again a dialogue between Janaka and Yājñavalkya (IV. 3-4). It presents a picture of the soul in the waking, dreaming, deep sleep, dying, transmigration and salvation states. "For wealth of illustration, fervour of conviction, beauty and elevation of thought, this piece is unequalled in the Upaniṣads or any other work of Indian Literature." (Macdonell). The fourth discourse is a dialogue between Yājñavalkya and his wife Maitrēyī before the former retires to the solitude of the forest. The first chapter of the third part (5th Chapter) consists of 15 sections, which are mostly short and unconnected in matter. The second chapter (6th Chapter) forms a long and important treatise on the doctrine of trans-migration. This is identical with the material found in the Chāndogyopaniṣad. The views expressed here are at variance with those of Yājñavalkya. Hence, it seems this text must have belonged to another Vedic school.

1.5 View of Scholars about the Upaniṣads

1.5.1 Opinion of Schopenhauer

It is interesting to note how the Upaniṣads came to be introduced to Europe. Dārā Saikō, the eldest son of Shah Jahan got the Upaniṣads translated to Persian through Paṇḍits. In 1775 Anquetil Duperron, the discoverer of Zend Avesta, received a

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copy of the Persian translation from his friend Le Gentil (who was at Faizbad) and translated it into Latin. The Latin translation was published in 1801-1802. The translation was read by Schopenhauer with great enthusiasm. As Schopenhauer himself has admitted, the translation forfoundly influenced his philosophy. Thus he writes : "And if, indeed, in addition to this he is a partaker of the benefit conferred by the Vedas, the access to which, opened through the Upaniṣads, is in my eyes the greatest advantage which this young century enjoys over previous ones, because I believe that the influence of Sanskrit literature will penetrate no less deeply than did the revival of Greek literature in the fifteenth century. . . . ." Again "How does every line display its firm, definite, and throughout harmonious meaning.": From every sentence deep, original, and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit . . . . In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Oupanikhat.

It has been the solace of my life, it will be the solace of my death." (Preface to Welt als Wile und Vorstellung, translation by Haldane and Kemp; quoted by Dasgupta, A History of Indian Philosophy. Vol. I, P. 40).

1.5.2 Opinion of R.D. Ranade

"The Upaniṣads constitute that lofty eminance of philosophy, which from its various sides gives birth to rivulets of thought, which as they progress onwards towards the sea of life, gather strength by the inflow of innumerable tributaries of speculation which intermittantly join these rivulets, so as to make a huge expance of waters at the place where they meet the ocean of life." (Constructive Survey of Upaniṣadic Philosophy, Bharatiya Vidya Bhavan, 1968, P. 131).

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1.5.3 Opinion of Dasgupta

"Upaniṣads are no systematic treatises of a single mind, but are rather collations or compilations of floating monologues, dialogues or anecdotes. There are no doubt here and there simple discussions, but there is no pedantry or gymnastics of logic. Even the most casual reader cannot but be struck with the earnestness and enthusiasm of the sages. They run from place to place with great eagerness in search of a teacher competent to instruct them about the nature of Brahman." (A History of Indian Philosophy, Vol. I, P. 42-43).

1.5.4 Opinion of S. Radhakrishnan

"The aim of the Upaniṣads is not so much to teach philosophical truth as to bring peace and freedom to the anxious human spirit. Tentative solutions of metaphysical questions are put forth in the form of dialogues and disputations, through the Upaniṣads are essentially the outpourings or poetic deliverances of philosophically tempered minds in the face of the facts of life." (Indian Philosophy, Vol. I. P. 138).

1.5.5 Opinion of M. Hiriyanna

"Such wide divergence in interpretation naturally suggests a doubt that, in spite of the traditional insistance to the contrary, the Upaniṣads do not embody a single doctrine, and the doubt is confirmed by an independent study of these ancient works. A modern student, not committed before hand to follow any particular school of Vēdāntic thought, will be force to think that there are not two or three discordant views in the Upaniṣads, but several. Nor is there anything surprising in this, for the problem dealt with in them lends itself to such a variety of solutions and these works are moulded into their present form in a more or less casual way. All the doctrines presented in them do not, however, stand out equally prominent. Some are merely

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flashes of thought, others are only slightly developed and still others are but survivals from the older periods. The most prominent and the best developed teaching may, if we overlook for the moment minor details, be described as monistic and i dealistic." (Outlines of Indian Philosophy, Motilal Banarsidas, 1994, P. 53-54).

1.6 Main teachings of the Upaniṣads

The traditional view is that the Upaniṣads teach the same doctrine. There is, however, extremely wide difference in their interpretation. The problems discussed in them and their unique style make them liable to many interpretations. As stated by Prof. M. Hiriyanna, all their teachings are not equally important; some are only flashes of thought; some are slightly developed; some are incidentally mentioned; but some are repeated, emphasised and thoroughly discussed. The last mentioned should be regarded as the fundamental doctrines; they are Ātman, Brahman, World and Mokṣa.

1.6.1 Ātman (the Individual Soul)

Ātman, the Individual Soul, is self-proved. There is no doubt about it, as it is denoted by the 'I-notion'. It is the highest thing to know. It is the nearest approach to the Absolute. Pure consciousness is its true nature. It is the ultimate witness, the Sākṣin. It identifies itself with senses, mind, intellect, etc., which are all products of Avidyā and thus forgets its real nature due to Avidyā. Senses, mind, etc., surround the soul and constitute its individuality. Really it is above them. This true self is the main topic of investigation in the Upaniṣads. To know about Ātman, we may limit to three Upaniṣads, viz., Chāndogya, the Māṇḍūkya and the Kaṭha. The Chāndogya has a dialogue between Prajāpati and Indra (VIII. 3-12) which develops the concept of the self

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from the waking or the bodily self through the dreaming or the empirical self and the self in the deep dreamless sleep to the Absolute Self. Indra and Virocana were sent by Gods and demons to Prajāpati to know about self. Prajāpati said : Self is that which is seen when one looks into anothers eye or into water or a mirror. Virocana was satisfied. He went away. But Indra had the question as to how it could be. The refection of the body is found in the mirror, etc., the body cannot be the self. If the body is blind or lame or crippled, this self also should be perished. There is no good in this. This is what Indra thought and went again to Prajāpati and told him about his doubts. Prajāpati then told him : He who is seen in dreams roaming freely is the self. Indra still had doubts about this. This self is not vitiated by the defects of the body and does not die along with the body. Yet it appears that this self feels afraid and terrified; it is conscious of pain and weeps. There is no good of even this. So Indra thought and approached Prajāpati again. Then Prajāpati taught Indra that the enjoyer of deep dreamless sleeping state is the self. This again throw Indra into doubts. He thought the self is reduced to a mere abstraction, a mere zero. It is also no good, thought Indra and approached Prajāpati again with his doubts. Prajāpati was pleased and told him the real nature of self : Dear Indra! The body is not the self. The dream experiences are not the self. The self is not a mere abstraction. It is the ground of waking, dream and sleep states and yet it transcends all of them.

Māṇḍukya gives similar analysis of consciousness. Self in the waking state enjoys gross objects, has the consciousness of the external world and is called "Viśva". In the dreaming state it enjoys the subtle objects and is called Taijasa. In sound sleep there is no object, gross or subtle and hence there is no subject. The subject-object duality is transcended. Here the self is called Prājña. Here there is a shadow of bliss, but not positive bliss. Ignorance persists even in this state. It is in the form of the

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negative aspect of concealment. Hence, self should belong to a still higher positive state. It is the fourth state (Turīya). Like the dreamless sleep state, there is no subject-object duality. But unlike deepsleep, the enjoyment is of positive bliss. All ignorance vanishes in this. Self shines in its own light as the ultimate subject.

According to Kaṭha, Ātman is the ultimate reality. He is the Lord sitting in a chariot in the form of the body. The intellect (buddhi) is the charioteer, mind is the rains (pragraha), the senses are the horses (Hayāḥ), the objects are roads :

आत्मानं रथिनं विद्धि शरीरं रथमेव तु।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च।।

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान्। (2-3)

The senses are further compared to good and bad horses. (2.5-6). It is further said that the senses are higher than the objects, the mind is higher than the senses, the intellect is higher than the mind, the subtle reason (Mahat) is higher than the intellect, the unmaifest (Avyakta) is higher than the subtle reason, and Puruṣa (Ātman) is higher than the unmanifest, and there is nothing higher than Puruṣa which is the highest reality, the ultimate and (Parāgatiḥ) (2.10-11). Objects, senses, mind, intellect, reason - all these exist for the self and serve his purpose. Self is immortal, self-proved and self-liminous and can only be directly realised by transcending the empirical subject-object duality.

1.6.2 Brahman

The term Brahman is derived from the root "Bṛh", which means to grow or to evolve. In the beginning it meant sacrifice, then prayer and then it acquired the present meaning of Ultimate Reality which evolved itself as this world. In the

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Chāndogya, Brahman is cryptically described as "Tajjalān" (तज्जलान् इति शान्त उपासीत - III. 14) - as that (Tat) from which the world arises (ja), into which it returns (la) and by which it breathes (an), i.e., it is supported and it lives. The Taittiriya depicts Brahman as that from which all these beings are born, by which they live, and into which they are absorbed. (III - 1. यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति, तद् विजिज्ञासस्व, तद् ब्रह्म।)

Brahman has created it out of himself and then entered into it as its inner controller (Antaryāmin) - तत् सृष्ट्व तदेवानुप्राविशत् (Taittirīya). It is an account of Brahman that the fire burns and the wind blows. He is the active principle in the entire Universe, and yet the most passive and unmoved. The world is his body, yet he is the soul within. He creates all, wills all, smells all, tastes all, he has preserved all, silent and unaffected. (Chāndogya, III. 14.4). The rivers in the east and in the west orginating from the ocean, return back into it and become the ocean themelves, though they do not know that they are so. So also all these people coming into being from the Being do not know that they have come from that Being . . . That which is the subtlest is the self, that is all this, the truth, that self, that thou art, O Śvetaketu (Chāndogya, VI. 10). It is said in the Mundaka. "As a spider objects and retracts the threads, as the plants shoot forth on the earth, as the hairs on the head and body of living beings, so from the imperishable one, all this is here. As the sparks from the well-kindled fire, which are akin to it, spring forth in thousands, so from the imperishable one, living beings of many kinds go forth and again return into him."

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति।

यथा सतः पुरुषात् केशलोमानि तथाक्षरात्संभवन्तीह विश्वम्।। (I. 1-7);

यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः,

तथाक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति।। (II. 1-1).

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1.6.3 Theory of Evolution

It is from the Brahman that the evolution takes place. The evolution of the elements is given in this order : तस्माद्वा एतस्माद् आत्मन, आकाशः संभूतः। आकाशाद्वायुः। वायोरग्निः। अग्नेरापः। अद्भ्यः पृथिवी। (Taittirīya, II. 1) (from Brahman arises ether, from ether air, from air fire, from fire water and from water earth). But real theory of evolution is in the doctrine of five sheaths (Pañcakośas) - Taittirīya, II. 4.

Pañcakośavidyā : The lowest level is that of matter. It is called **Annamayakośa. Matter** is unconscious and cannot account for life. It is purely on the physical plans. Brahman cannot feel satisfied with matter. The purpose of matter is fulfilled only when life is created. The highest state of matter is life. The inorganic matter must change into organic life. his is the second state of evolution called **Prāṇamayakośa.** Here we are on the biological plane. The vegetable life emerges first. The vegetable life leads to animal life. Life pervades the Universe and binds man with the rest of creation. The destiny of life, however, cannot be fulfilled unless consciousness is evolved. That is the stage of consciousness called **Manomayakośa.** Here the plane is mental or psychological. This state is shared by lower animals with man. In the lower animals, it is at the level of instinct and reflex action. Human beings, too, have them. The purpose of this instinctive consciousness is fulfilled only when a higher principle is evolved. This leads to the next state called **Vijñānamayakośa.** Here we are on the metaphysical plane. This is the total monopoly of human beings. Reason becomes self-conscious only at this state. Arts, morals, sciences, poetry, philosophy, religion, all become possible. The empirical trinity (Triputī) of knower, knowledge and known becomes evolved. Even this will not suffix. There is a higher experience of which we cannot get a glimpse in the earlier planes, can be got only when

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the subject-object duality is transcended. This is the highest state of evolution called **Ānandamayakośa.** Here we are on the mystical plane. The trinity of the knower, knowledge and known is fused into transcendental unity. Here philosophy terminates. Here the lower is not lost or annihilated, it is simply transformed in the higher Brahman pervades all this. It is the immanent principle (Antaryāmin) of all, Matter and Beings.

1.6.4 World

It is already noticed that the world has come out of Brahman, has its essence in Brahman, and will return back into it. The world is spoken of in its two-fold aspect as the organic and the inorganic. All organic things, whether plants, animals or man, have souls. एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति। - - - जीवापेतं वाव किलेदं म्रियते न जीवो म्रियते। (Chāndōgya VI. 11). Brahman desiring to be many created fire (tejas), water (ap) and earth (Kṣiti). Then he entered into these three and it is by their combination that all other bodies are formed. (Chāndogya, VI. 2,3,4). This is the earliest germ of the later distinction into fire elements, tanmatras and the gross elements. In the Praśnopaniṣad (4.8) the gross elements are distinguished from their subtler natures (Tanmātras), for instance, earth (Pṛthvī) and subtler state of earth (Pṛthvī-Tanmātra). In the Taittirīya II - 1, ether is also said to emerge from Brahman (तस्माद्वा एतस्मादात्मन आकाशः संभूतः) and the other elements are described as emerged like this आकाशाद् वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथिवी।

1.6.5 Mokṣa

There are the doctrine of Devayāna and that of Pitṛyāna. Those who are faithful and performed asceticism go by Devayāna (path of gods) through successive stages never to return again. The Pitṛyāna is the way of fathers where the dead are for a time recompensed in another world and then have to suffer rebirth.

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Emancipation or Mukti is distinguished from both. According to the Upaniṣads, it is a state of infiniteness that a man attains when he realises his own self and thus becomes Brahman. Man holds within himself the fine constituents of the gross body (Annamayakōśa), the vital functions (Prāṇamayakośa), the will and desire (Manomayakośa), and thoughts and idea (Vijñānamayakośa). As long as he keeps himself in these spheres, he suffers pleasures, pain, disease and death. But if he retires from these into his true unchangeable being (Ānandamayakośa), he is in a state from where he has no return.

1.7 Revision points and summary

1.7.1 The first source of Indian Philosophy is the Veda, especially the Upaniṣads. There has been a gradual development of philosophical thought from the Mantras and Brāhmaṇas through Āraṇyakas. The Upaniṣads show a full-fledged philosophy.

1.7.2 The aim of this unit is to bring out the achievements of Indian mind as reflected in the ancient literature of the Vedas.

1.7.3 The term Veda is applied to Mantra and Brāhmaṇa, the former standing for a hymn of praise dedicated to a deity and the latter standing for rules for the performance of sacrifices as well as the philosophy in their latter portions called Āraṇyakas and Upaniṣads.

1.7.4 The first division of Veda is into Parā and Aparā, Vidyā, the former standing for Jñānakaṇḍa (Āraṇyakas and Upaniṣads) and the latter standing for Karmakāṇḍa (Saṃhitās and Brāhamaṇas). Another classification is into Ṛgvēda etc.

1.7.5 Indian tradition records that the Veda was a unified whole. Since it created some confusion in course of time, Vyāsa, at the beginning of Dvāpara Age, classified Veda into Ṛgveda etc. The

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four Vedas are meant to serve the purpose of the four priests, Hotṛ etc.

1.7.6 The term Upaniṣad which is derived from Upa + ni + (root) sad, means secret teaching received by the disciple sitting near the teacher dovotedly.

1.7.7 The number of Upaniṣads is quite large. The old ones are ten or twelve. On the ten Upaniṣads Śaṅkara has written his Bhāṣya, out of these ten one belongs to Ṛgveda (Aitareya), two belong to Kṛṣna Yajurveda (Kaṭha and Taittirīya), two belong to Śukla Yajurveda (Īśāvāsya and Bṛhadāraṇyaka), two belong to Sāmaveda (Kena and Chāndogya) and three belong to Atharvaveda (Praśna, Muṇḍaka and Māṇḍūkya).

1.7.8 Summaries of the ten Upaniṣads.

1.7.9 Opinions of Schopenhauer, R.D. Ranade, Dasgupta, S. Radhakrishnan, M. Hiriyanna, about the Upaniṣads.

1.7.10 Main teaching of the Upaniṣads centres round 1) Ātman, 2) Brahman, 3) World and 4) Mukti.

1.7.11 Ātman : The individual Soul is self-proved, known through "I-notion". It is the nearest approach to Brahman. It is the ultimate witness. It is covered by Avidyā and identifies itself with non-self (body, senses, etc.). The dialogue between Prajāpati and Indra in Chāndogya develops the concept of Ātman from the waking state to Turiya state. According to Māṇḍūkya, the self shines as the ultimate subject. Kaṭha give the "analogy of the chariot" to show that Ātman is the controller and the Ultimate Reality.

1.7.12 Brahman : The term Brahman is derived from "Bṛh" to grow. Originally it meant sacrifice, prayer, etc. In the Upaniṣads, it is the Supreme Reality. Brahman is portrayed as the cause of creation, maintenance and annihilation of the world of beings

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and matter (Cara and Acara). Brahman is the Antaryāmin.

1.7.13 The elements are created from out of himself by Brahman when he desired to become many. From Brahman, came Ākāśa, from Ākāśa-Vāyu, from Vāyu Agni, from Agni water and from water earth. This is one view about evolution. The best evolution process is shown in the Pāñcakośa doctrine..

1.7.14 The world is spoken as organic and inorganic. All organic things, whether plants or animals, have souls. The world of objects was created out of the elements.

1.7.15 The doctrines of Devayāna and Pitṛyāna refer to the paths followed after death. Mukti is the state which is different from both. It is a state of infiniteness by the soul's merging into the Absolute.

1.8 Questions

1.5.1 Explain the term Veda.

1.5.2 Explain the term Upaniṣad.

1.5.3 Give an account of the principal teaching of Upaniṣads.

1.5.4 Write notes on

1)	Kaṭhopaniṣad	2)	Kenopaniṣad
3)	Praśnopaniṣad	4)	Muṇḍakopaniṣad
5)	Māṇḍukyopaniṣad	6)	Aitereyopaniṣad
7)	Īśovāsyopaniṣad	8)	Taittirāyopaniṣad

1.5.5 Give an account of the teaching of Chāndogyopaniṣad.

1.5.6 Give an account of the teaching of Bṛhadāraṇyokopaniṣad.

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1.9 Books for reference

1) Prof. M. Hiriyanna - **Outlines of Indian Philosophy.**

2) Prof. Chandradhar Sharma - **A Critical Survey of Indian Philosophy.**

3) Dasgupta - **A History of Indian Philosophy, Vol. I.**

4) S. Radhakrishnan - **Indian Philosophy, Vol. I.**

5) A.A. Macdowell - **A History of Sanskrit Literature.**

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UNIT - 2

Bhagavadgītā and Brahmasūtra

2.1 Introduction

2.1.1 In the previous Unit, a general account of the Upaniṣads is given. It is the first Prasthāna among the three Prasthānas of Vedānta. The other two Prasthāna are the Bhagavadgīta and the Brahmasūtra. A general account of these two Prasthānas is given in this Unit. The Bhagavadgīta is in the form of a dialogue between Lord Kṛṣṇa and Arjuna. It is set in the background of the Kurukṣetra battle. The armies of the Kauravas and the Pāṇḍavas were arrived in the battle field to fight. At that moment Arjuna who came to battle field in a chariot driven by Lord Kṛṣṇa got terrified at the thought of fighting with his relatives and friends and said to Kṛṣṇa that he did not think there was any benefit in killing relatives. He flatly refused to fight. It was this untimely dejection of a warrior that prompted Lord Kṛṣṇa to tell him as to what was his duty as a warrior. Lord Kṛṣṇa said that it was his duty as a warrior to fight against evil and restore peace and righteousness. This advice comes in such a control in the Bhīṣmaparvan of the Mahābhārata.

2.1.2 The Brahmasūtra or Vedāntasūtra of Bādarāyaṇa Vyāsa is a recognised manual of Vēdānta. The Upaniṣads are, as already observed, a series of attempts at seeking the truth from various points of view. Yet the traditional view is that their teachig forms a consistent whole. In keeping with this view Bādarāyaṇa has actually made his attempt at the systematisation of Upaniṣadic teaching. It investigates their teaching about God, the world and the soul, removes apparent contradictions in the doctrines and binds them systematically together in order to

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defend them against the attacks of opponents. The Sūtras, which are about 555, sum up the teaching of the Upaniṣads so as to make it a developed system of thought. The Sūtras are unintelligible by themselves and stand in need of shrewd interpretation. Their teaching is interpreted by both theists and idealistic in such a way as to suit their respective doctrines. It is this situation which has given rise to vrious Vedānta schools.

2.2 Objectives

2.2.1 The objective of this Unit is to give a brief account of the contents of the Bhagavadgīta and the Vedāntasūtra. The study will reveal the importance of the Bhagavadgīta, which is the quintessence of the Upaniṣads and the Vedāntasūtra, which is a systematic presentation of Upaniṣadic philosophy, as the source-books of Vedānta.

2.3 Content exposition

2.3.1 Bhagavadgīta

The Bhagavadgīta has 18 Chapters. The total number of stanzas in these 18 Chapters is 700. The names of the chapters are respectively 1) Arjunaviṣādayoga, 2) Sāṅkhyayoga, 3) Karmayoga, 4) Jñānakarmasanyāsayoga, 5) Sanyāsayoga, 6) Dhyānayoga, 7) Jñānavijñānayoga, 8) Akṣarabrahmayoga, 9) Rājavidyārājaguhyayoga, 10) Vibhūtiyoga, 11) Viśvarūpadarśana, 12) Bhaktiyoga, 13) Kṣetrakṣetrajñayoga, 14) Guṇatrayavibhāgayoga, 15) Puruṣōttamayoga, 16) Daivāsurasampadvibhāgayoga, 17) Śraddhatrayōvibhāgayoga and 18) Mokṣasanyāsayoga.

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2.3.2 The principal teaching of the Bhagavadgīta

2.3.2.1 The Soul : The fundamental teaching of the Gītā is that there is no being (Bhāva) of anything non-existent nor there is non-being (Abhāva) of what is existent नासतो विद्यते भावो नाभावो विद्यते सतः। (B.G. II. 16). The soul (Ātman) is indestructible (Avināśi), eternal (Nitya), unborn (aja), undiminishing (avyaya), all-pervasive (Sarvagata), immovable (acala), ancient (Sanātana), unmanifest (avyakta), unthinkable (acintya) and immutable (Avikārya). It is only the body that is destroyed, but not the Soul. It is not subject to birth and death. It does not perish with the body. Just as a man casts off his wornout garments and takes on new ones, so does the soul cast off worn-out bodies and enters into another.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही।।

(B.G. II. 22)

The infinite (Ananta) is the underlying principle which animates all finite existence. Although it is one with it, yet it is not subject to birth and death, to growth and decay and to change, even when the body changes. He who sees or realises this Ultimate Reality residing in all beings as well as all beings his self, is the real seer :

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः।। (B.G. VI. 29)

2.3.2.2 Yoga : The Bhagavadgīta shows a unique co-ordination of Karma, Bhakti and Jñāna. Man being a combination of intellect (buddhi), will (Icchā) and emotion (Bhāva), his intellect produces the philosophy of knowledge (Jñānayoga), his will gives rise to the philosophy of action (Karmayoga) and his emotion generates the philosophy of devotion (Bhaktiyoga).

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This co-ordination can be best portrayed in the words of Dr. Radhakrishnan as : "The Absolute reveals itself to those seeking for knowledge as the Eternal Light, clear and radiant, as the sun at noon-day; to those struggling for virtue as the eternal righteousness, steadfast and impartial, and to those emotionally inclined as Eternal Love and Beauty of Holiness." It is this co-ordination that is called Yoga. The literal meaning of the term is 'Union' of the individual with the Absolute. It is equanimity (samatva), action with detachment (Karmasu Kauśalam). The Yogin is that ideal ascetic who controlls his passions and maintains equanimity in cold and heat, in joy ad sorrow, in honour and dishonour :

जितात्मनः प्रशान्तस्य परमात्मा समाहितः।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः।। (B.G. VI. 7)

समदुःखसुखः स्वस्थः समालोष्टाश्मकाञ्चनः।

तुल्यप्रियाप्रियो धीरस्तुल्यानिन्दात्मसंस्तुतिः।।

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते।। (B.G. XIV. 24-25)

Just as a lamp does not flicker in a windless place, so in the similar way the Yogin curbs his thoughts and yields himself completely to absorption :

यथा दीपो निवातस्थो नेंगते सोपमा स्मृता।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः।। (B.G. VI. 19)

That state which is free from misery is Yoga. A Yogin is a "Sthitaprajña", i.e., he is the one who is firmly rooted in higher reason and unmoved by the dualities. It is he was attains the

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state of Brahman (Brāhmīsthiti), where he is never deluded (Nainaṁ Prāpya Vimuhyati) and from which he never returns (Yad Gatvā Na Nivartate).

2.3.2.3 Jñānayoga : This Yoga is abslutely the path of knowledge. The ideal of the yogin is self-realisation (Ātma-Sākṣātkāra). This is not possible without knowledge. Even the devotees, it is said, are granted by the Lord so that they may realise the goal: Lord Kṛṣṇa says : ददामि बुद्धियोगं तं येन मामुपयान्ति ते। (B.G. X. 10). We may do anything. We may weaken the power of senses by fasting. But unless we rise above the relish and the desire, there cannot be end to attachment. As the well-kindled fire reduces fuel to ashes, so the fire of knowledge reduces all actions to ashes. The culmination of action is in knowledge. There is nothing purer than knowledge : "न हि ज्ञानेन सदृशं पवित्रमिह विद्यते" (B.G. IV. 38).

2.3.2.4 Karmayoga : This Yoga is not opposed to Jñānayoga. Nobody can completely renounce actions : न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः। (B.G. XVIII. 11). Actions are necessary results of the constituent Guṇās of Prakṛti, Sattva, Rajas and Tamas. The world cannot be without actions - लोकोऽयं कर्मबन्धनः। (B.G. III. 9). The absence of action is death. The cycle of the world turns on with action. Everybody should help it through action. He who does not do so and who finds pleasure in the senses, is sinful and leads his life in vain.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति।। (B.G. III. 16)

Gītā does not teach negativism, asceticism or escapism. It does teach "Naiṣkarmya", but "Niṣkāmakarma". It teaches that one should not give up action, but should give up the fruit of action. As Prof. M. Hiriyanna says that the teaching of Gītā stands.

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not for renunciation "of" action, but for renunciation "in" action. It is emphasised that Sanyāsa does not mean the renunciation of action, but of desire. The giving up of all actions of the Kāmya type is "Sannyāsa" - काम्यानां कर्मणां न्यासं सन्यासं कवयो विदुः। (B.G. XVIII. 2). One is entitled to do action only, one has no claims for the fruits action. One should never be attached to the fruits of action and at the same time one should never be inactive :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि।। (B.G. II. 47)

It is only the fools, but not the wise, that speak of Jñāna and Karma as different -सांख्ययोगौ पृथग्बाला प्रवदन्ति न पण्डिताः। (B.G. V. 4).

Here it may be noted that Gītā says, on the one hand, that he who has realised the self need not do anything and remarks, on the other hand, that no body can live without doing action. Is this not a contradiction ? It is not so because the statement ' तस्य कर्म न विद्यते ' (B.G. III. 17) means that the perfect man who has realised the self has no axe of his own to grind and that he acts for the good of the people or for the guidance of the people (Lokasaṅgraha). The Lord himself acts for the good of the world although he has no personal ends ot meet. He who performs actions without attachment, thinking of himself as the instrument of God, is not polluted by sin like the lotus-leaf, which lives in water, yet doesnot get contaminated by water :

ब्रह्मण्याधाय कर्माणि संघं त्यक्त्वा करोति यः।

लिप्यते न स पापेन पsपत्रमिवाम्भसा।। (B.G. V. 10)

Another objection can be raised by saying that absolutely disinterested action is psychological impossibility. But this objection is not tenable because, firstly, the liberated soul has

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risen above the psychologial plane and secondly, Gītā does not recommend annihilation of all desires, but the merging of all desires in the Supreme desire which is for the development of spiritual life.

2.3.2.5 Bhaktiyoga : Bhakti has been defined as disinterested service to God. Such a disinterested service is not possible without knowledge. Hence, Bhakti also, like disinterested action can be performed only by a Jñānin. The necessity is that one should completely surrender onesself to God. The devotee is ever confident and has full trust in what the Lord has said : न मे भक्त: प्रणश्यति। (B.G. IX. 31). He who does the Lord's work, who yields himself upto the Lord, who is devoted to the Lord, without attachment, without hatred towards anyone. O Arjuna, goes to the Lord; the Lord says : "Merge your mind in me. Be my devotee, prostrate yourself before me, you will come up to me. I pledge you my word. You are dear to me. Abandoning all 'dharmas' come to me alone for shelter. Do not grieve. I will liberate you from all sins." :

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।

मामैवैष्यसि सत्यं ने प्रतिजाने प्रियोऽसि मे।।

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुच:।।

(B.G. XVIII. 65-66)

It is the Lord who lifts up his devotees from the ocean of birth and death - तेषामहं समुद्धर्ता मृत्युसंसारसागरात्। (B.G. XII. 7). "When devotion is perfect, then the individual and his God become suffused into one spiritual ecstacy, and reveal themselves as the aspects of one life. Absolute Advaita is the completion of dualism with which the devotional consciousness starts."

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2.4 Opinions

2.4.1 Annie Besant : "It is meant to lift the aspirant from the lower levels of renunciation, where objects are renounced, to the loftier heights where desires are dead, and where the Yogi dwells in calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life."

2.4.2 Lokamanya Tilak : It is "a most luminous and priceless gem which gives peace to afflicted sous and makes us masters of spiritual wisdom."

2.4.3 Mahāmanā Malaviyaji sees a unique synthesis of "the highest knowledge, the purest love and the most luminous action" in it.

2.4.4 Mahātmā Gandhi calls it "the universal mother whose door is wide open to anyone who knocks."

2.4.5 Prof. M. Hiriyanna : "In the beginning we find Arjuna despondent and declining to fight; but as a result of Śri Kṛṣṇas persuasion, he makes up his mind to take part in the contest. This important element in the conception of the poem would lose its entire significance if we did not regard action as its essential lesson. We may accordingly conclude that the central point of the teaching is activism, or to use the expression of Gītā Karmayoga.

2.5 The Vedāntasūtra

The term Vedānta means "the end of the Veda." It refers to the doctrines set forth in the closing portions of the Vedas, which are called Upaniṣads. The views of the Upaniṣads constitute "the final aim of the Veda", or the essence of the Vedas : तिलेषु तैलवद् वेदे वेदान्तः सुप्रतिष्ठितः। (Muktikōpaniṣad).

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The Vedāntasūtra or Brahmasūtra is so called because it gives an exposition of the doctrine of Brahman. It is also called Śarīrakasūtra because it deals with the embodiment of the unconditioned self. While the Karma Mīmāmsa of Jaimini (the Pūrvamīmāmsā) deals with the duties (dharma) enjoined by the Veda, together with the rewards attached thereto, the Uttara Mīmāmsa (the Vedāntasūtra) of Bādarāyaṇa portrays the philosophico-theological views of the Upaniṣads "वेदान्तवाक्यकुसुमग्रथनार्थत्वात् सूत्राणाम्" (Śāṅkara Bhā. I. 1-1). This work aims to show that the teaching of Upaniṣads forms a consistent whole. Thus it attempts the work of systematisation.

References to the other teachers in the Vedāntasūtra, indicates that independent interpretations of the Upaniṣads different from Bādarāyaṇas were also in vogue. Even when Bādarāyaṇa formulated his Sūtra, there were differences of opinion about the central topics such as the relation of the individual soul to Brahman. Āśmarathya holds the "Bhedābheda" view in the relation of the soul with Brahman. Andulomi is of the opinion that the soul is neither absolutely non-different nor absolutely different from Brahman. Kāśakṛtsna thinks that the soul is absolutely identical with the Brahman. The later interpreters accept one or the, other of these views. Bādarāyaṇas view of the Vedāntasūtras seems to be the outcome of thoughts of these thinkers.

2.5.1 Chapterwise contents of Vedānta Sūtra

The Vedāntasūtra has four chapters, each of the chapters containing four Pādas. The first chapter is called Samanvayādhyāya, because it shows the reconciliation of the different Vedic statements. Here we have an account of the nature of Brahman, its relation to the world and the individual soul. The second Adhyāya which is called Avirodhādhyāya, meets the objections brought against this view and criticises rival

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theories. It also gives an account of the nature of the dependence of the world on God and the gradual evolution from and reabsorption into him. In the latter half there are interesting psychological discussions about the nature of the soul, its attributes, its relation to God, body and its own deals. The third Adhyāya called Sādhanādhyāya, discusses the ways and means Sādhana) of attaining Brahmavidyā. We have in it an account of rebirth and minor psychological and theological discussion. The fourth chapter called Phalādhyāya, deals with the fruits of Brahmavidyā. It discusses in detail the theory of the departure of the soul after death along the two paths called Devayāna and Pitṛyāna and the nature of release from which there is no return. Some textual differences in the readings adopted by the different commentators are found. (see Belvalkar. The Multiple Authorship of the Vēdāntasūtras, PP. 144-145).

2.5.2 Main points of Vedāntasūtras

i) **Śruti and Smṛti :** Bādarāyaṇa admits of two sources of knowledge. Śruti and Smṛti, and calls them Pratyakṣa and Anumāna. The revealed Śruti is self-evident and is called Pratyakṣa. By Śruti, Bādarāyaṇa understands the Upaniṣads. By Smṛti, he understands the Bhagavadgīta the Mahābhārata, the codes of Manu. As inference (Anumāna) rests on perception, so is Smṛti resting on Śruti. Bādarāyaṇa admits of no other Pramāṇa. Any reasoning which is not in keeping with the Veda is of no use to Bādarāyaṇa. Reasoning is, therefore, subordinate to intuitional knowledge, which can be got by devotion and meditation.

ii) **Brahman :** Brahman is the highest reality set forth in the Upaniṣads. In the first chapter of V.S. there is a discussion on the several descriptions of Brahman given in the Upaniṣads. He is the origin, support and end of the world. He is the material as well as the instrumental cause of the world. He creates without

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implements. He is not to be confused with the unintelligent Pradhana (Prakṛti) or the individual soul (Puruṣa). He is possessed of all dharmas and is the inner law and guide. He has the qualities of purity, truth of purpose, omniscience, omnipotence, etc. He is the cosmic light, the golden person in the sun, cosmic space or Ākāśa, cosmic breath or Prāṇa. He is contemplated as residing in the heart of man.

iii) **Brahman and world :** As the material cause, Brahman transforms himself into all things, as clay or gold becomes things of clay or gold. The nature of the relation between the cause and the effect is discussed. Bādarāyaṇa speaks of identity between the cause and the effect (ananyatva). Two illustrations are given here. Firstly, just as a piece of cloth, when rolled up (folded), does not show its nature properly, but shows its nature when spread out, though the same piece of cloth is present in the two cases, so the cause and the effect are the same though their qualities differ. Secondly, just as, when breath is held up, the individual is not able to perform any action, though he continues to live, and when the breath is let loose, he is able to move the limbs, the breath remaining the same through, so is the cause and the effect producing different actions, though they really are the same.

To Bādarāyaṇa 'ananyatva' means 'identity' (between cause and effect). For the explanation of this change, Śaṅkara postulates Avidyā. The world exists only to those who are under the impact of Avidyā, even as the imagined serpent exists only for the man who has mistaken the rope for it. The other Bhāṣyakāras hold to the theory of Pariṇāma or transformation. The instances of cause and effect that are given in the Chāndogya are earth, gold and iron, and things made of them, but not rope and snake or shell and silver. Finate things are real as the determinations of Brahman. According to Bādarāyaṇa, the world is not an illusion or a dream-like structure, but a real, positive

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something which has its origination, existance and absorption in Brahman.

iv) **The Soul :** Bādarāyaṇa says that the soul is the Jña, which Śaṅkara interprets as intelligence, while Rāmānuja takes it as an intelligent knower. Vallabha agrees with Śaṅkara. The individual soul is the agent (Kartā). Birth and death do not refer to te soul, but to the body. It is eternal. It is said to be "Aṇu", of the size of atom. Rāmānuja Madhva and Śrikaṇṭha accept this view. Śaṅkara is of the view that the soul is all-pervading or Vibhu, though it is regarded as atomic in the worldly condition. The Jīvas, according to Vedāntasūtras, are of four classes as those born of uterus (Jarāyuja), of eggs (Aṇḍaja), of moisture (sweat, i.e., Svedaja) and of plants (Udbhijja). Bādarāyaṇa is of the view that Brahman is in the individual soul without being touched by the character of the soul. The statements such as "तत् त्वम् असि" etc. attempt to show that the two, Brahman and Ātman are in reality one. Bādarāyaṇa points out that Āśmarathya, Auḍulōmi and Kāśakṛtsna take up different position regarding the relation of the individual soul with Brahman. Āśmarathya thinks that the soul is a part of Brahman (Aṁśa), even in a special sense. Auḍulōmi is of the view that, in deep sleep, the soul is temporarily in union with Brahman. Kāśakṛtsna believes that Brahman exists, whole and undivided, in the form of the individual soul. This is the view which Śaṅkara admits.

v) **Sādhana :** The third chapter describes the ethical discipline which can render the individual body fit for the acquirement of absolute knowledge or Brahmajñāna. The general rules of the Upaniṣads are accepted. The three upper classes have the right to perform sacrifices, etc. and even Śūdras and women attain salvation through the grace of the Lord Active service and renunciation of the world get equal support from the scriptures. One can enjoy freedom after attaining release. But on earth, even in the Jīvanmukta stage, action is enjoined.

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vi) **Phala :** The fourth chapter gives an account of how the individual soul reaches Brahman through the Dēvayāna, where there is no return. The characteristics of the released soul come up for discussion. Auḍulōmi is of the view that its chief feature is thought. Jaimini holds that it has a number of exalled qualities. Bādarāyaṇa concludes that he is in favour of the combination of both the views. Although the soul enjoys almost infinite power, yet it cannot get the power of creating, ruling and dissolving the Universe, since that belongs to Brahman alone. Rāmānuja and Madhva easily explain this passage because it is in keeping with their doctrine of eternal distinction of the soul and God.

2.6 Revision points and summary

1) Of the "Prasthānatraya" or "triple foundation" of Vedānta, Upaniṣads are dealt with in the first Unit of Block - 22. In the second of the same block, the other two, namely, Bhagavadgīta and Brahmasūtra (Brahmasūtra) are dealt with in general.

2) The Bhagavadgīta is in 18 chapters and has 700 stanzas in all.

3) The principal teachigns of the Bhagavadgīta centre around the Soul, Yoga, Jñānayoga, Karmayoga and Bhaktiyoga.

4) The Ātman is eternal and is not destroyed when the body is destroyed. The Ātman casts off the old body and takes on newones like a man casting off his old cloths and putting on new ones. The infinite is the undying principle which animates all finite existence. He who realise, this is the real seer.

5) Yoga is a unique combination of Karma, Bhakti and Jñāna, which cater to the needs of man who is a combination of will emotion and intellect. It is equanimity (samatva) and action with detachment (Niṣkāmakarma). It is called "Karmāsu Kauśalam".

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The state free from misery is Yoga. A yogin is an ideal asectic, who is in a state of "Sthitaprajña".

6) Jñānayoga is the path of knowledge and its aim is "Ātmasākṣātkāra". Even the devotees are granted knowledge through they can attain Mokṣa. The culmination of action is in knowledge. There is nothing purer than knowledge.

7) Karmayoga is the path of disinterested Karma (action), which is not opposed to Jñāna. Actions are the necessary results of three Guṇas,Sattva, etc. Gītā stands not for renunciation 'of' action, but renunciation 'in' action. While doing action,one shoud not aspire for fruit.

8) Bhaktiyoga is the path of disinterested service to God. It is possible only when there is knowledge. The necessity is total surrender to God. The devotee, then, gets the confidence that God would never desert him. He who does the God's work (selfless service) will go to the Lord. Lord Kṛṣṇa assures the devotees that he would liberate them.

9) The Vedāntasūtra or Brahmasūtra portrays the philosophico-theological views of the Upaniṣads. It is an attempt to show that the teaching of the Upaniṣads forms a consistant whole. It refers to many interpreters of Veda.

10) The Vedāntasūtra has four chapter containing four quarters each called Pādas. The first chapter deals with the doctrin that Vedic statements teach Brahman. This is proved through co-ordination. Hence, the chapter is called Samanvayādhyāya. The second chapter called Avirodhādhyāya meets the objections raised against the view expressed in the first chapter. The third chapter called Sādhanādhyāya discusses the ways and means of attaining Brahmajñāna. The fourth chapter called Phalādhyāya deals with the fruits of Brahmajñāna. The main points of the Vedāntasūtra centre round Brahman, Brahman and World, the soul, Sādhana and Phala.

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11) Brahman is the highest reality set forth in the Upaniṣads. He is the origin, support and end of the world of beings and matter. He is the material as well as the instrumental cause of the world.

12) Bādarāyaṇa speaks of identity between the cause (Brahman) and the effect (world). Brahman is like a folded cloth and the world is the spread out cloth. For the explanation of this change, Śaṅkara accepts Avidyā. The other Bhāṣyakāras put forward the theory of Pariṇāma or transformation. World is not an illusion, but a reality.

13) The soul is called "Jña". According to Śaṅkara, it means intelligence, but according to Rāmānuja and Madhva, it means an intelligent knower. According to Śaṅkara again it is "Vibhu", while according to Rāmānuja and Madhva, it is "Aṇu". Śaṅkara accepts the view of Kāśakṛtsna that Brahman exists, while and undivided, in the form of the individual soul.

14) Sādhana is discipline needed to render the body pure enough to acquire absolute knowledge. The general rules of ethics taught in the Upaniṣads are accepted. Active service and renunciation are equally emphasised.

15) Phala consists in the attainment of Brahman through the path called Dēvayāna. There is no return from it. The characteristics of the liberated soul are knowledge, and many exalted qualities. Although the soul enjoys absolute power at this stage, yet it has no power to create, rule and dissolve the world. Creation, maintenance and annihilation of the world are the function solely belonging to Brahman.

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2.7 Questions

1) Write an essay each on the Bhagavadgīta and the Vedāntasūtras.

2) Write short notes on :

i)	Yoga	ii)	Jñānayoga
iii)	Karmayoga	iv)	Bhaktiyoga
v)	Śruti and Smṛti	vi)	Brahman
vii)	Brahman and the World	viii)	The Soul

2.8 Books for reference

1) Prof. M. Hiriyanna - **Outlines of Indian Philosophy.**

2) Prof. Chandradhar Sharma - **A Critical Survey of Indian Philosophy.**

3) Dasgupta - **A History of Indian Philosophy, Vol. I.**

4) S. Radhakrishnan - **Indian Philosophy, Vol. I.**

5) A.A. Macdonell - **A History of Sanskrit Literature.**

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UNIT - 3

Darśanas : Pramāṇās and Prameyas

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UNIT - 3

Darśanas : Pramāṇās and Prameyas

3.1 Introduction

Indian Philosophy is denoted by the term Darśana.Darśanas means systems of Indian Philosophy. We have noticed that the roots of Indian Philosophy should be traced to the Ṛgveda at the earlier and to the Upaniṣads as the developed form of Indian Philosophy called Vedānta. It is difficult to say exactly when and how the systems of philosophy were originaly formulated. The spirit of philosophical enquiry in the Upaniṣads was that the final essence or truth was the Ātman and that search after that was the higest duty of man. Until that final truth is realised one remains uncontented with everything else and say that it is not the truth we want it is not the truth we want (नेति नेति) .The "Philosophical enquiries were. however,continuing circles other than those of the Upaniṣads". For instance, the Buddha who belonged to the period closely following the early Upaniṣadic period, mentions 62 kinds of Heresies Brahmajālasutta, Dīgha., 1). But these cannot be traced in the Upaniṣads. Similarly we have no references to the Jaina activities which were mostly probabily going on the. But "it seems probable that the Hindu systems of thought originated among the sages" who were attached chiefly to the Upaniṣadic traditions and yet were taking note of the views of other traditions. "The earliest beginnings of Nyāyā are to be found in the disputations and debates among scholars to find out the right meanings of the Vedic texts for use in sacrifices." The Vaiśeṣika is very much related to the Nyāya. The germs of Sāṅkhya can be traced in

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the Sāṅkhya can be traced in the Upaniṣads. They can be definitely traced to the Kaṭhopaniṣad which speaks of Prakṛti, Puruṣa, Buddhi, Manas, Viṣayas, Indriyas, etc. Thoughts about Yoga can be traced to the Svetaśvatara and other Upaniṣads. The Pūrvamīmāmsā and Uttaramīmāmsā are definitely based on Vedas, the former on the Karmakāṇḍa (Vedānta).

3.2 Objectives

The Study of the history of the systems of Indian Philosophy would provide a background to the study of an particular system of Indian Philosophy. Normally one system of philosophy happens to be the "Pūrvapakṣa" to the other system of philosophy. In the study of any system of Indian Philosophy we have to refer to its two aspects, namely, Pramāṇa aspect and Prameya aspect. The number and nature of Pramāṇas and Prameyas differ from school to school. The study of those Pramāṇas and Prameyas will provide a rich variety of material which would be found for the whole life to come. The material is intended to provide scope for comparison and contrast when any particular system of philosophy is taken up for study.

3.3 Content Exposition

3.3.1 Meaning of Darśana

The term Darśana is derived from the root "dṛś" to see with the pratyaya "Lyuṭ" added to it in the instrumental sense -दृश्यते अनेन इति दर्शनम् (दृश् + ल्युट् = दर्श + अन). A system of philosophy is called Darśana. The systems of Philosophy are called as Darśanas, for instance, Cārvākadarśana, Jainadarśana, Nyāyadarśana, etc., The use of the term "darśana" in the sense of true philosophic knowledge can be traced to the Vaiśeṣikasūtra of Kaṇāda - IX. ii. 13. This work is considered as Pre-Buddhistic.

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The Buddhist Piṭakas (400 B.C.) designate the heretical opinions as "diṭṭhi" (दृष्टि - from the same root "dṛś" from which the term Darśana is derived. Haribhadrasūri (5th Century A.D) uses the word Darśana in the sense of a system of philosophy - ṣaḍ - darśanasamuccaya.

3.3.2 Classification of Darśānās

The Darśanas are classified into two classes as Āstika and Nāstika, usually translated as Orthodox and Heterodox respectively. It is said that the ground for this classification is acceptance or otherwise of God(Īśvarā), other world, Pāpa and Puṇya (Karma), rebirth, validity of Veda, etc. When all these factors are taken into account, not only the Cārvāka, but also Sānkhya and Pūrvamīmāṁsā will have to be regarded as Nāstika, because they do not accept Īśvara, inspite of their accepting all other factors. Since the systems such as Bauddha and Jaina will have to be accepted as āstika because they admit the other world, Karma, rebirth, etc., inspite of their not accepting the validity of Veda. In this case, it is only the Cārvakadarśana that should be regarded as Nāstika. The intended classification of Darśanas into Āstika and Nāstika is on the basis of the acceptance or otherwise of the infallibility and authority of Vedas. Then Nyāya, Vaiśesika, Sāṅkhya, Yoga, Pūrvamīmāmsa and Uttaramīmāmsā, the well-known ṣaḍ - darśanas are regarded as āstika and the rest, viz. Cārvāka, Bauddha and Jaina are regarded as Nāstika.

3.3.3 Some fundamental points of Agreement

With the sole exception of Cārvākadarśana, all the Darśanas have some common points of agreement. The Darśanas are not inclined to "abstract thought", but are inclined to "a deep craving after the realisation of the religious purpose of life. The

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"postulates, aims and conditions for such a realisation" are seen to be similar in all the Darśanas. In other matter, they may disagree. But so for as these general postulates such as the Karma theory, the doctrine of Mukti, the doctrine of Soul, the attitude towards world and the end of life, Sādhana, all of them agree.

(i) **The Karma Theory :** All the systems, except Cārvāka, agree in the faith that the actions of an individual leave a certain potency (called Karma) which brings him joy or sorrow in future depending on its being good or bad. If the fruits of Karman cannot be exhausted in the present life, the individual has to take another birth to exhaust them. In the context of the sacrifice, it is said that the sacrificial action performed leaves an unseen merit called "Adṛṣṭa" or "Apūrva" which would lead to heaven. The **modus operendi** of the "Apūrva" is not known. There is also notion in the Samhitās (Rv. X. 58) that he who commits evil deeds enjoys the highest material pleasures. These ideas were related to the conception of "ṛta". These elements built up the theory of Karma and rebirth. The yoga system has spoken of four kinds of actions, white or virtuous (Śukla), black or wicked (Kṛṣṇa) as well as neither black nor white (Aśuklakṛṣṇa). It is only he who performs "Aśuklakṛṣṇa" kind of action, that ceases to accumulate any new Karma. The Jainas think that the actions of the body, speech and mind give rise to subtle material called Kārmic matter and this keeps man in a continuous process of suffering and enjoyment.

(ii) **The doctrine of Mukti :** The Indian systems of philosophy agree with regard to the Karma being cause of the ineqalities in the share of sufferings and enjoyments in the case of

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different persons. They equally agree as regards the cycle of births and death which are going on from beginningless time. They also share the belief that this beginningless chain of birth and death, sufferings and enjoyments, etc., has to come to an end somewhere and some time. This end has to be sought by us. Those who believed that somewhere the end is to be reached, have hit upon the self of man. The belief that the self can be realised, led logically to conclude that the worldly elements which are connected with the soul are extraneous. artificial or even illusory. "In its true nature, the soul is untouched by the impurities of our ordinary life and it is through ignorance and passion as inherited from the cycle of Karma from beginningless time that we connect it with these". the goal is the achievement of the state transcending these, i.e., the state of ātman. The endless cycle of births and deaths ceases. This is the Mukti. The Buddhists, who do not admit soul, recognise that the final realisation of the process of Karma is found in the ultimate dissolution called Nirvāna.

(iii) **The Doctrine of Soul :** Except the Bauddadarśana, all Darśanas admit the existence of a permanent entity called variousiy as Ātman, Puruṣa or Jiva. As regards the exact nature of the soul there are many views. Thus the Naiyāyikas call it absolutely qualityless, indeterminate unconscious entity. Sāṅkhyas believe that it is of the nature of pure consciousness. The Vedānta is of the view that it is of the nature of pure being (sat), pure consciousness (cit) and pure bliss (Ānanda). The Naiyāyikas, Vedāntins of the Advaita school take Ātma as "Vibhu", while Viśiṣṭādvaita and Dvaita school take Ātman as "Aṇu". The Jainas assign Madhyamaparimāṇa (between "Vibhu" and "Aṇu"). It is said

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to be of the size of the body, as big as that of an elephant and as small as that of an ant.

(iv) **Attitude towards world and the end of life.:** The belief that the world is full of sorrow has been shared by the Sāṅkhyas, Yoga philosophers and Bauddhas. Other systems take sorrow as coupled with pleasure. Yet they realise that the pleasures are so much associated with pains as to think they are pains themselves. "Sorrow is the ultimate truth of this process of the world". Thus the attitude of the system towards the world is pessimistic. "The details of the pessimistic creed of each system have developed from the logical necessity peculiar to each system. Yet there has never been the slightest tendency to give up the duties of this life. There is on the other hand, a tendency to rise above them through right performance and not of the negative kind, but of the positive type. It is this positive type that can be called optimism. The optimism is here of the optimistic faith in the end, for which sincere endeavour has to be made. That end is Mukti.

(v) **Unity in Indian Sādhana :** All systems of Indian philosophy are "agreed upon the general principles of ethical conduct which must be followed for the attainment of salvation. All passions are to be conquered. No injury to life in any form should be done. All desires for pleasures should be controlled. These principles are almost universally acknowledged. There are some divergences in certain details. But the means to be adopted are essentially the same as advocated by the Yoga systems. Bhakti also occupies a more prominent place especially in the Śaiva and Vaiṣṇava schools of thought.

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3.4 The Pramāṇas and Prameyas of the Darśanas

3.4.1 Cārvākadarśana

Cārvākadarśana, which is otherwise known as Lokāyatadarśana very old in India. References to it are found in the epics (For instance, Rām.I. 100.38; Mbh. Śanti 1414, 1430-42) and in the early Buddhist literature. (Majjema., 1). It must have arisen, "says Chandradhar Sharma," as a protest against the excessive monkdom of the Brāhmaṇa priests". It has never been a strong force". Born in discontent, it soon died in serious thought". Bṛhaspati is the traditional founder of this school. His Sūtra work has been quoted in some later texts. But it is not available. Cārvāka is said to be the chief disciple of Bṛhaspati. No original work is available on this system. Tattvopaplavasimha of Jayarāśi Bhatta dealing with this system is a much later work (Pub. O.I., Baroda, 1940).

Pratyakṣa is the only Pramāṇa accepted by the Cārvākas. The validity of even Inference (Anumāna) is rejected. "Inference is said to be a mere leap in the dark. Induction is uncertain and deduction is argument in a circle. The logicians, therefore, find themselves stuck up in the mud of inference.

विशेषेनुगमाभावात् सामान्ये सिद्धसाधनात् ।
अनुमानपङ्केऽस्मिन्निमग्ना वादिदन्तिनः ।।

Prameyas of the Cārvākas are :

(i) Earth, Water, Fire and air are the elements (पृथिव्यप्तेजोवायुरिति तत्त्वानि).

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(ii) Bodies, senses and objects are the results of the different combinations of elements.
(तत्समुदाये शरीरेन्द्रियविषयसंज्ञा).

(iii) Consciousness arises from matter like the intoxicating quality of wine from fermented yeast.
(किण्वादिभ्यो मदशक्तिवद् विज्ञानम्).

(iv) The souls is nothing but the conscious body.
(चैतन्यविशिष्टः कायः पुरुषः)

(v) Kārma is alone the Puruṣārtha.
(काम एवैकः पुरुषार्थः)
(See chapter - I Sarvadarśanasaṅgraha for details).

3.4.2 Jainadarśana

The word "Jaina" is derived from the word "Jina", which means "conqueror", i.e., one who has conquered passions and desires. It is applied to the liberated souls who have conqured passions and desires and karmas and who have obtained liberation. According to the Jaina tradition, jaina faith has come down from very remote antiquity through the line of 24 Tīrthaṅkaras. Of these 24, Ṛṣabhadeva was the first and Mahāvīra was the last.

Pramāṇas : According to the Jainas, knowledge is two fold as Aparokṣa (immediate) and Parokṣa (mediate). The Aparokṣa knowledge includes Avadhi, Manahparyāya and Kevala; and the Parokṣa includes Mati and Śruta. The perceptual knowledge, (Pratyakṣa) which is ordinarily so and is included in mediate knowledge. Mati includes both perceptual and inferential knowledge. Śruta means knowledge derived from authority. The instruments Pramānas of Mati knowledge are Pratyakṣa and

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Anumāna, that of Śruta knowledge is the authority (śabda). Thus the Jainas accept Pratykṣa, Anumāna and Śabda as the Parokṣaprāmānas. Avadhi, Manaḥparyāya and Kevala are the three kinds of Aparokṣa knowledge. Avadhi is clairvoyance, i.e., the direct knowledge of things even at a distance of space or time. "It is called Avadhi or 'limited' because it functions within a particular area and up to a particular time. It cannot go beyond special and temporal limits". Manaḥparyāya is telepathy, i.e., the direct knowledge of the thoughts of others. This is also limited by special and temporal conditions. Kevalajña is omniscience, i.e., the unlimited and absolute knowledge.

The Pramāṇāṣ are closely related to "Naya". "Naya means a standpoint of thought from which wee make a statement" - एकदेशाविशिष्टोर्थो नयस्य विषयो मतः । (न्यायावतार, 29). "All truths are relative to our standpoint." The knowledge of one of the aspects is Naya. There are four Arthanayas called Naigamanaya (standpoint of having both universal and particular qualities), Sangraha-naya (standpoint of universal qualities), Vyavaharanaya (standpoint of particular feature) and Ṛjusūtra -naya (standpoint of the real being identified with the momentary). Among the three śabdanayas, the first one is śabda-naya (the word is related to the meaning it denotes), the second one is Samabhirūdhaḥ-naya समभिरुद्धः Samabhirūḍha-naya (distinction of words according to their roots, for instance Paṇkaja refers to whatever that is mud-born, conventinally restricted to "lotus") and the third one is Ēvaṁbhutanaya (application of a name to an object only when its meaning is fulfilled, for instance, the use of the name "gauḥ" only when the cow moves).

Anekāntavāda and Syādvāda : According to Jainism a thing has got an infinite number of characteristics of its own - अनन्तधर्मकं

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वस्तु। अनन्तधर्मात्मकमेव तत्त्वम् । (अन्ययोगः, P.22). Every object has innumerable aspects. This is known as Anekāntavāda. Human knowledge is necessarily relative and limited and so are all our judgements. This logical theory is called Syādvāda. Both Anekāntavāda and Syādvāda are the two aspects of the same teaching. They are the two sides of the same coin." The metaphysical side that reality has innumerable characters is called Anekāntavāda, while the epistemological and logical side that we can know only some aspects of reality and that therfore all our judgements are necessarily relative, is called Syādvāda.

The substnce has three characteristics of production, destruction and permanence : उत्पादव्ययध्रौव्यसंयुक्तं सत् । (तत्वार्थसूत्र, V. 37). Since it has its unchanging essence, it is called permanent in that aspect. Since it has changing modes, it is said to have destruction (organisation and decay). To mistake any one-sided and partial view as the whole truth is to commit the fallacy of Ēkāntavāda. When all the partial views are taken into account it is called Anekāntavāda.

Syādvāda is otherwise known as "Saptabhaṅgīnaya", the "theory of seven steps" or "dialectic of seven steps". It is in this form :

(i) स्यादस्ति - Relatively, a thing exists (real).

(ii) स्यान्नास्ति - Relatively, a thing does not exist (is unreal).

(iii) स्यादस्ति नास्ति - Relatively, a thing is both real and unreal.

(iv) स्यादवक्तव्यम् - Relatively, a thing is indescribable.

(v) स्यादस्ति च अवक्तव्यम् - Relatively, a thing is not real and indescribable.

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(vi) स्यान्नास्ति च अवक्तव्यम् - Relatively, a thing is not real and indescribable.

(vii) स्यादस्ति च नास्ति च अवक्तव्यम् - Relatively, a thing is real, not real and indescribable.

Premeyas according to the Jainas are six. They are ; Jīva, Pudgala, Dharma, Adharma, Ākāśa and Kāla. The last five are together called Ajīva as distinguished from Jīva. "Jīva means the conscious spirit and Ajīva means unconscious non-spirit". Ajiva includes Pudgala (matter), Dharma (motion), Adharma (rest), ĀKāśa (space) and Kāla(time). Among these six, the first five are called Astikāya dravyas, as they possess constituent parts extending in space, while the last one (i.e., Kāla) is called AnastiKāya dravya because it has no extension in space. Jīva is generally known as the Ātman. Dharma and Adharma are not used here in their popular sense of merit and de-merit, but in the technical sense of motion and inertia respectively. Ākāśa and kāla are infinite, eternal and imperceptible.

Pudgala is matter. It is so-called because it is "liable to integration and disintegration" (पूरयन्ति गलन्ति चेति पुद्गलाः). "In Buddhist it is used in the sense of a soul, while in Jainism, it is used for matter". An atom (aṇu) is the smallest part of matter. It cannot be further divided. Compound objects are called saṅghāta or Skandha. They include senses, mind, breath, as they are the combinations of atoms. Matter possesses four qualities of colour, taste, smell and touch. Sound is not a quality here. It is only modification of matter. the subtle Karmic particles are also called "aṇus". These are matter in its subtle form. They infiltrate into the souls and binds them to Saṁsāra.

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Bondage and Liberation : Karma unites the soul to the body. "Ignorance of truth and four passions - anger (Krodha), greed (lobha), pride (māna) and delusion (māyā) " are called kaṣāyās. These are kaṣāyās because they are sticky substances to which Kārmic particles stick. They attract the flow of Kārmic matter towards the soul. This flow of Kārmic matter towards the soul is called "Āsrava". When these particles actually penetrate into the soul, and bind it, it is called bondage (bandha). But when the right faith, right knowledge and right conduct (Samyagdarśana, Samyajjñāna and Samyakcāritra - The three gems) are practised, the influx of fresh karmic particles ceases. This is known as "Saṃvara" (stoppage). What remains is the exhaustion of the remaining Kārmic particles. This is called "Nirjarā" or wearing out. When the Kārmic matter is totally exhausted, "the partnership between the Soul and matter is dissolved". The soul shines in its own intrinsic "Anantacatuṣṭaya", Anantadarśana (infinite faith), AnantaJñāna (infinite knowledge), Anantānanda (infinite bliss) and Anantaśakti (infinite power). This is the state of Mōkṣa.

3.5 Early Buddhism

The teachings of Buddha were oral and they were recorded later by his disciples. The Buddha was not theoretical philosopher. When metaphysical questions were put to him, he declined to answer them by saying that they are not important. He taught only two things-misery and cessation of misery. The immediate task for man is getting rid of this misery and pain. A few weeks after Buddha's death (483 B.C) the first Buddhist council was held at Rajag ṛha. During that the first canon called Vinayapiṭaka was finalised. After about a Century, there arose a rigorous controvercy between two groups called Sthaviravādins and

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Mahāsāṅghikas. The second Buddhist Council was held at Vaiśāli to do away with the controvercies regarding some points of the Vinayapiṭaka. The Third Buddhist council was held at Pāṭaliputra (249 B.C.) in which about a thousand monks assembled. The present Pali canon called Tripitaka with the other two Piṭakas called Suttapitaka and Abhidhammapiṭaka,was probably compiled during the council. The fourth Buddhist Council was held in first or second century A.D. under King Kaniṣka to consider and complete the tenets of Sarvāstivāda. In the Tripiṭaka canon, the Vinayapiṭaka deals with the discipline of the Order, the Suttapiṭaka contains the utterances of the Buddha compiled in five Nikāyas called Dīgha, Majjhima, Anguttara, Saṃyuktta and Khuddaka, and the Abhidhammapitaka deals with philosophical discussions.

3.5.1 Buddha's Teachings

The teachings of the Buddha can be fairly grasped as containing three doctrines; they are the doctrine of Four Noble Truths (Ārya Satya), the Doctrine of Noble Eight fold Path (Arya Aṣṭāṅgika Mārga) and the Doctrine of Dependent Origination (Pratītya Mārga) and the Doctrine of Dependent Origination (Pratītya Samutpāda).

The Four Noble Truths : They are दुःखः (Suffering), duḥkhasamudaya (cause of suffering), duḥkhanirodha (path leading to cessation of suffering. "Life is full of misery and pain". The death, etc., are all forms of pain. This is the first Arya Satya Called duḥkha. The Second Arya Satya is duḥkhasamudaya, that there is a cause for suffering. "Nothing comes out of nothing". Every event depends upon its cause or causes. Suffering being a reality, it is bound to have a cause. It must depend on some

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conditions. "This being, that arises", "the cause being present, the effect arises". This is the causal law of Dependent origination. It is a causal chain of twelve causes, wherein each previous one being there, each following one arises -

1. अविद्या (Ignorance)
2. Saṃskāra (Impressions of Kārmic forces)
3. विज्ञान (Initial consciousness of the embryo)
4. नामरूप (Psycho - physical organism)
5. Ṣaḍāyatana (sense organs and mind - their fields)
6. Sparśa (Sense-object contact).
7. Vedanā (Sense - experience)
8. Tṛṣṇā (Thirst for sense enjoyment)
9. Upādāna (Clinging to this enjoyment)
10. Bhava(Will to be born)
11. Jāti (Birth or Rebirth) and.
12. Jarāmaraṇa (Old age and Death).

The investigation from jarā-maraṇa, which is duḥkha, backwards upto Avidyā. The third Arya Satya is Duḥkhanirodha. Since everything arises depending on some causes and conditions, if these causes and conditions are removed the effect also should also cease. Thus there is a realisation that the effect ceases if the cause is removed. The fourth Arya Satya is Dukhanirodhagāminī pratipat i.e., path leading to the cessation of sorrow. This is the path (Mārga).It is an ethical and spiritual path by following which one can get totally freed from sorrow

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and attain liberation. It is the Noble Eight fold path. (Arya Aṣṭāṅgikamārga). It consists of eight steps at (1) Samyagdṛṣṭi (Right Faith), (2) Samyaksaṅkalpa (Right Resolve), (3) Samyagvāk (Right Speech), (4) Samyakkarmānta(Right Action), (5) Samyakasmṛti(Right Thought) and 8. Samyaksamādhi(Right concentration).

3.5.2 Four Schools of Buddhism

The teachings of the Buddha have been variously interpreted and developed by his disciples. This resulted in the birth of different schools of Buddhism. From the point of view of religion, Buddhism is divided into two important sects called Hīnayāna and Mahāyāna. Hīnayāna is a religion without God. In it Karma takes the place of God. It emphasises for and by the individual himself. It is a path of self-help. The aim is Arhathood.(ideal saint's state). It is a state of liberation, which is nothing but the extinction of all misery. Mahāyāna, on the other hand, emphasises liberation for all, i.e., Nirvāna, from the ocean of Saṃsāra. The idea of Nirvāṇa is also a point of difference between Hīnayāna and Mahāyāna. According to Hīnayāna, liberation is a negative state of total absence of sorrow, while, according to Mahāyāna, it is not a negative cessation of misery, but a positive state of bliss. The ideal saint of Mahāyāna is Bodhisattva who defers his salvation in order to work for the salvation of others. Buddha is in Mahāyāna transformed into God and worshipped as God; he is the Absolute Self running through all the individual selves. The Bodhisattva is guided by the spirit of the Buddha who said - "Let all the sins and miseries of the world fall upon my shoulders, so that all the beings are liberated from them" - कलिकलुषकृतानि यानि लोके मयि तानि पतन्तु विमुच्यतां हि लोकः ।

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The oldest school of Hīnayāna is the Sthaviravāda (Theravāda in Pāli). The present Pāli canon (Tritpiṭaka) belongs to it. Its Sanskirt counterpart is Sarvāstivāda, which is called so because it maintains the existence of all things, physical as well as mental. This Sarvāstivāda is also called Vaibhāsika school. From this school, another school called Santrāntika branched off. The Mahāyāna is based on the philosophical work of Aśvaghoṣa called mahāyāṇaśraddhōtpādaśāstra. "The point that reality is indescribable and beyod all the categories of intellect and that therefore can be called neither Śūnya nor aśūnya nor both nor neither, was developed by śūnyavada, and the point that reality is consciousness was developed by Vijñaānavāda. The Śūnyavāda and Vijñaānavāda schools are otherwise known as Mādhyamika and Yōgācāra schools respectively. Thus the main schools of Buddhism are four as **(1) Sautrantika, (2) Vaibhāṣika, (3) Śūnyavāda (Mādhyamika) and (4) Vijñānavāda (Yōgācāra).**

1. **Sautrantika school :** The Santrantika is called so because it lays stress on the Suttanta (Sūtrānta) doctrine of the Suttapiṭaka. Kumāralabdha, belonging to 200 A.D. is said to be its founder.

2. **Vaibhāsika School :** This school derives its name from the Vaibhāṣaśāstra, a second name given to Kātyāyaniputra's Jñānaprasthanasūtra. The chief exponents of this school are Vasubandhu (280-350 A.D.), the author of Abhidharmakōśaśāstra, Dinnāga (345 - 425 A.D), the author of Upamānasamuccaya and Dharmakīrti (635 - 650 A.D.), the author of Nyāyabindu.

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(1) and (2) Sautrāntika and Vaibhāsika schools : These two schools are associated with each other. This is indicated by the fact that the Abhidharmakōśaśāstra of Vasubandhu, a Vaibhāṣika text has been commented upon by Yaśōmitra, a Sautrāntika. The first difference between the Sautrāntikas is that the former believed that the existence of external objects could only be inferred, while the latter believed that the external objects were directly perceived : "वैभषिकस्य बाह्योर्थः प्रत्यक्षः, सौत्रान्तिकस्य... अनुमेयः।" Secondly, according to Guṇaratnā, Vedāntakalpataru. (Tarkarahasyadīpīkā on Ṣaḍdarśanasamuccaya of Haribhadra), the vaibhāsikas held that things existed for four moments, the decay and moment of destruction. The Sautrāntikas do not hold this opinion. Thirdly, as pointed out by guṇaratna, the self called Pudgala possessed of the characeristics as existence for four moments. The Sautrāntikas do not accept the soul, but only five Skandhas. These Skandhas transmigrated. Past, Present, future, dependence on cause, Ākāśa and Pudgala are but names (Samjñāmātram), mere assersions (प्रतिज्ञामात्रम्), mere limitations (Saṃvṛtamātram), and mere phenomena (Vyavahāramātram). All compounded things are momentary - क्षणिकाः सर्वसंस्काराः। The atoms of colour, taste, smell and touch, and cognition are being destroyed every moment. The meanings of words are the negations of all other things (अन्यापोहः शब्दार्थः). Salvation comes as a result of the destruction of the process of knowledge through continued meditation that there is no soul. Fourthly, the main difference between the Santrāntikas and the Vaibhāṣikas is with reference to time. The Abhidharmakōśa describes the Sarvāstivadins (Vaibhānikas) as maintaining the universal existence of everything past, present and future. The Santrāntikas maintain that the present elements and those among the past that have not yet produced their fruition, are existent and that

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the future ones and those among the past that have already produced fruition, are not existent. The Vaibhāsikas hold that at the time when an entity does not actually produce its function, it is future; when it produces it, it becomes present; when after having produced it, it stops, it becomes past; there is real existence of the past and the future as much as of the present. The Sautrāntikas think that the Vaibhāṣika doctrine would amount to the heretical doctrine of eternal existence. According to them, the entities appeared from non-existence, existed for a moment and again ceased to exist. Once it is admitted that there is no difference between efficiency and the entity, it is at once found that there is no time at all.

3. **Śūnyavāda (Mādhyamika) School :** The Śūnyavāda is known as Mādhyamika because it follows the middle path realised by the Buddha during his enlightenment. It is a path which avoids the errors of existence and non-existence, affirmation and negation, eternalism and nihilism, also at once transcends both the extremes. Nāgārjuna cannot be said to be the founder because it was present before him in the Mahāyanasūtras; he can be called the Mūlamadhyamakārikā. It is commented upon by Kumārajīva.

4(4). **Vijñānavāda (Yōgācāras) School :** The Vijñānavāda is called Yōgācāra school because it emphasises yoga for the realisation of Pure Knowledge (Bodhi). It is generally believed that Asaṅga is the founder of this school. Pt. Hara Prasad Śāstri is of the view that Maitrēyānanda, the teacher of Asaṅga, was the founder. Both of them cannot be regarded as founders, because Vijñānavāda was already present in the Laṅkāvatāra and in Aśvaghōṣa. Maitreyānanda can be

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regarded as the first systematic expounder of Vijñānavāda. His fame was overshadowed by his efficient disciple Asaṅga. Vijñānavāda reached its pinnacle in the hands of asaṅga's younger brother Vasubandhu. Asaṅga wrote Mahāyānābhidharmasaṅgītiśāstra, Mahayānasamparigrahaśastra, and Mahāyānasūdralaṅkāraśāstra on Vijñānavāda. Vasubandhu wrote Abhidharmakōśa on Vaibhāṣika school. This work shows the influence of mahāyāna; the word "Abhidharma" is identified with pure knowledge together with its means. Vasubandhu wrote Vijñapti mātratasiddhi with his own commentary called Viṃśatikā on Vijñānavāda.

4(3) and (4) Śūnyavāda and Vijñaānavāda : The differences between the śūnyavāda and the vijñānavāda is not fundamental, but is one of method. Both of them agree in holding that there is no truth in anything, everything is only passing appearance akin to dream or magic. Here the śūnyavādins teach, but remain busy in explaining the phenomena of consciousness by their theory of beginningless illusory root - ideas or instincts of mind (vāsanā).

The Vijñānavāda is a system of pure subjectivism. While according to Sautrāntikas and the Vaibhāṣikas, knowledge is true as far as the "Svalakṣaṇa" is concerned and false only in respect of the conceptual elements involved in it, according to Yōgācāra (Vijñānavāda), it is the sole truth and its whole content is false. In the triple - factor ("triputi") as the knower, the known and the knowledge, the last one alone is here taken (known). The ideas signify nothing but themselves since the Vijñānavāda believes in the reality of nothing but these ideas (Vijñānavāda), it is called so.

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Arguments : Firstly, an analogy of dreams is given to show that experience arises out of ideas without corresponding objects. The internal thoughts appear as external. Secondly, cognition becomes aware of itself .Self-cognising it is what is known is idetentical. Distinction between knowledge and content of knowledge is a delution. Thirdly, thoughts and things always appear together; there is no need to assume that they are distant. Fourthly, objects impressed differently by objects at different times these are the arguments whenever subjection has to be established. The additional circumstance here in the Vijñānavāda is that everything is conceived as momentary.

The Mādhyamika or Śūnyavāda school differs from all the three, Sautrāntika, Vaibhāṣika and Vaijñānavāda. It is a revolutionary school. All the three schools take some aspect of common experience as true. They take for granted the subject-series (Santāna) at least as real. It is believed that one gets in touch with reality through knowledge. The Śūnyavādin says that when we begin to enquire into the nature of this reality, we discover that it is riddled with all sorts of self-discrepancies. Reflection at once shows its hollowness. What is the nature of Jar ? Whether it is an aggregate of parts or a whole ? We are not able to maintain either position satisfactorily. If it is an aggregate of parts, eventually it should be an aggregate of invisible atoms; then it should be invisible ! If it is maintained that it is a whole over and above its constituents, we cannot satisfactorily explain the relation between the two. The only escape from this difficulty is to regard objects as having no instrinsic character (i.e., Nissvabhāva). All knowledge, whether perceptual or inferred, is relative; there is none that is absolutely true. The Śūnyavādin believes neither in outer reality nor in the inner reality. His doctrine is therefore described as that of void (Śūnyavāda).

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Pramāṇas : According to Bauddhas, there are two Pramāṇas, namely, Pratyakṣa and Anumāna (Perception and Inerence). Perception has been defined by Dharmakīrti as a presentation, which is generated by the objects only, unassociated with names or relations (Kalpanāpōḍham) and which is not erroneous (Abrāntam). It should not be erroneous in the sense that it is such as one will not be baffled if one makes an endeavour in accordance with it - तस्माद्ग्राह्ये अर्थे वस्तुरुपे यदविपर्यस्तं तदभ्रान्तमिह वैदितव्यम् । The adjective "Kalpanāpōḍham" (not associated with names) is given with a view to leaving out all that is not directly generated by the object. Thus this is indeterminate knowledge (Nirvikalpajñāna) consisting only of the copy of the object presented to the senses. The determinate knowledge (Savikalpakajñāna) as formed by the perceptual activity of the mind identifying the object with what has been seen before, cannot regarded as perception. Perception is the correct presentation of an object through the senses in its own uniqueness (Svalakṣaṇam). Since the external objects do not exist for the Vijñānavādin, perception is defined by Dinnāga as devoid of all thought-determinations, names, Universals, etc. The adjective "Abhrāntam" (first given by Asaṅga) is dropped by Dinnāga as being superfluous.

Inference is divided into two as Svārthānumāna and Parārthānumāna. The validity of inference, like that of perception, depends upon copying the actually existing facts of the external world. The reason (hetu) by which something is inferred should fulfil the condition of being present where the thing to be inferred (Sādhya) exists and of being absent in every case where it does not exist. When the reason (hetu) is tested by both these joint conditions, then only an unfailing relation (Vyāpti) between the hetu and the Sādhya can be established. It is called 'Pratibandha'

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- 'Svabhāvapratibandha'. Such a Vyāpti is possible firstly, between a genus and a particular. This is called Tādātmya - pratibanda (Vyāpti). Secondly, it is possible between cause and effect (Tadutpatti pratibanda). Thus the "Svabhāvapratibandha" either between the species and the genus or between the effect and cause, is the ground of inference. The Parārthānumāna agrees with Svārthānumāna in all essential characteristics. The main difference between the two is that in the case of Parārthānumāna, the inferential process has to be put verbally in premises (Avayavas). Naiyāyikas accept five members. Diṅnāga and his followers accept only two - 1. Udāharaṇa and 2. Upanaya. Others accept either first three or the last three of the five members (i.e., either Pratijñā, Hetu and Udāharaṇa or Udāharana, Upanaya and Nigamana. For instance, in Kathavatthu : यो यो अग्गिमा सो सो धुमवा (i.e.यो यो धूमवा सो सो अग्गिमा) - उदाहरण। अयं पब्बतो धूमवा -- उपनयन। तस्मादयं अग्गिमा - निगमन।

3.6 Revision points and Summary

1. The name given to Indian philosophical systems is Darśana. The term "Darśana" is derived from the root "dṛs" - to see with the addition of "Lyut" in its instrumental sense (Lyuṭ - yu - ana).

2. Darśanas are classified into Āstika and nāstikā - Orthodox and Heterodox. The acceptance or otherwise of the authority of Veda is the ground for this classification : On this ground, Nyāya, Vaiśēṣika, Saṅkhya, yoga, Pūrvamīmāṃsā and Uttara - mīṃāṃsa are the six Āstikadarśanas, while Cārvāka (Lōkāyata), Jaina and Bauddha are the three nāstika - darśanas.

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3. All the Darśanas, except the Cārvāka (Lōkāyata) agree in respect of (i) Karma theory, (ii) the doctrine of Mukti, (iii) the doctrine of soul, (iv) attitude towards world and the end of life and (v) Unity in Sādhana.

4. Cārvākadarśana accepts Pratyakṣa alone as the Pramāna. The Prameyas of this system : (i) Four elements (Ākāśa being not accepted), (ii) Bodies, etc., are results of different combinations of elements, (iii) Consciousness is like intoxication from fermented yeast, (iv) Conscious body is the Ātman, (v) Kāma is the Puruṣārtha and (vi) Death is liberation.

5. Jainadarśana accepts two Pramāṇas as Aparōkṣa (Immediate) and Parōkṣa (mediate). Avadhi - Clairvoyance, Manaḥparyāya - Telepathy and Kevala - Omniscience come under Aparōkṣa. Pratyakṣa of the ordinary type, Mati (Inference) and Śruta (Verbal Testimony) come under Parōkṣa.

   Pramāṇas are closely related "Nayas" - standpoints. There are four Arthanayas an three Śabdanayas.

   A thing has got infinite number of characteristics. From the metaphysical point of view, this doctrine is called AneKāntavāda and from the epistemological point of view this doctrine is called Syādvāda - a dialectic in seven steps (Saptabhaṅgīnaya).

6. According to the Jainadarśana, Prameyas are six - Jīva, Pudgala, Dharma, Adharma, Ākāśa and Kāla. With āśrava, saṃvāra and nirjarā, they are nine. The five from jīva to ākāśa are called "āstikāyas", while kāla is "anastikāya". āsrava means the influx of kārmic particles into the soul,

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which causes "bandha". saṃvāra stands for the stoppage of kārmic particles. This process leads to Mukti due to the practice of three ratnas - samyagdarśana, samyagjñāna and samyakcāritra. nirjarā stands for the exhaustion of the remaining kārmic particles after saṃvara. This leads finally to Mukti, which consists in the Soul's state of "anantacatuṣṭaya" (darśana, jñāna, ānanda and śakti - all infinite).

7. In early Buddhism, four Arya Satyas - Duḥkhanirōdha (Cessation) and Duḥkhanirōdhagāminī pratipat. Under the second Arya Satya comes the doctrine of Pratitya - samutpada (causal relation) and under the fourth Arya Satya comes the Arya Aṣṭāṅgika Mārga.

8. Among the four schools of Buddhist philosophy come Sautrantika, Vaibhāṣika, Śūnyavāda (Mādhyamika) and Vaijñānavāda (Yōgācāra).

9. The Sautrantika and Vaibhāṣika schools belong to the Hīnayāna. They are associated with each other. One of the main differences between them is that according to the Vaibhāsikas, the external objects are perceived, while according to the Sautrāntikas the external objects are only inferred.

10. The Śunyavāda (Mādhyamika) and Vijñānavāda (Yōgācāra) schools belong to the Mahāyāṇa. According to the Śunyavādins all phenomena is indefinable and hence Śūnya, while according to the Vijñānavādins, every phenomenon is Vijñāna or consciousness.

11. According to the Bauddhas Pratyakṣa, Anumāna and Śabda are the three Pramāṇas. Perception is presentation which

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is generated by the object at the moment (Svalakṣaṇa) - as all objects are momentary and are in a form of flux (Santāna), alternatively born and destroyed and born in a continuous series, looking the same and static. It is that which is not associated with names (Kalpanāpōdham) and which is not erroneous (Abhrāntam). Inference is two fold as Svārtha and Parārtha. It depends upon "Vyāpti" which is called "Pratibandha" (invariable relation). Vyāpti is of two kinds as tādātmya vyāpti (as between species and genus) and Tadutpatti vyāpti (as between cause and effect).

3.7 Questions

1. Write a short note on Cārvākadarśana.
2. Write an essay on the Pramāṇas and Premeyas of the Jainadarśana.
3. Write an essay on the four schools of Buddhism.
4. Write an essay on the fundamental points of agreement.(among the Indian Darśanas).
5. **Write short notes on :**

(i) Classification of Darśanas, (ii) Nayas, (iii) Anekāntavāda, (iv) Syādvāda, (v) Kārmic matter, (vi) Āsrava, Samvara and Nirjara, (vii) Liberation according to Jainas, (viii) Four Arya Satyas.

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3.8 References

Same as those given under Units 1 and 2.

3.9 Additional Reading Material

Ṣad - Darśanasamuccaya of Haribhadhrasūri : Edited with English translation and notes by Dr. M. Sivakumara Swamy, Bangalore University, Prasaranga, 1976.

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UNIT - 4

Darśanas : Pramāṇās and Prameyas (contd.,)

4.0 Context Exposition

4.1 Introduction and Objectives are the same as given at the beginning of Unit-3 of Block-22.

4.2 Difference between the Nyāya and Vaiśeṣika

4.3 Pramāṇās according to Nyāya - Vaiśeṣika

4.4 Prameyas according to Nyāya - Vaiśeṣika

4.5 Saṅkhyā - Yoga systems

4.6 Pramāṇas according to Sāṇkhya

4.7 Prameyas according to Saṅkhyā - Yoga

4.8 Pūrvamīmāmsā and the Uttaramīmāmsā

4.9 Kaumārila School and Prābhākara School

4.10 Pramāṇas according to Mīmāmsakas

4.11 Pramēyas according to Pūrva-Mīmāmsā

4.12 Prameyas according to Vedānta Schools

4.13 Revision points and Summary

4.14 Questions

4.15 Write notes on :

4.16 References

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UNIT - 4

Darśanas : Pramāṇās and Prameyas (contd.,)

4.0 Context Exposition

4.1. Nyāya - Vaiśeṣika Darśana

Nyāya and Vaiśeṣika Darśanas developed separately, although at a later stage they became syncretist schools. "The Vaiśesika is next to Saṅkhyā in origin and is of greater antiquity than the Nyāya. The name Vaiśeṣika is derived from "Viśeṣa" which means particularity, special feature or distinguishing factor. The founder of this system is Kaṇāda, also known Kāṇada or Auluka Darśana. Kaṇada wrote Vaiśeṣikasūtra. Praśastapāda has written a Bhāṣya on it called Padārthadharmasaṅgraha. This Bhāṣya is indeed a very valuable independent treatise and makes original contribution to the system. It has been commented upon by Udayana and Śrīdhara.

Nyāya means "argumentation". It is also called Tarka, Pramāṇaśāstra, Hetuvidyā, Vādavidyā and Ānvīkṣikī. It is predominantly an "intellectual, analytic, logical and epistemological" system. The founder of Nyāya school is sage Gautama, also known as Nyāya-Bhāṣya. Udyotakara wrote a Vārtika (Nyāyavārtika) on the Nyāya-Bhāsya. Vācaspati Miśra wrote a "Ṭīkā" on it called Nyāyavārtikatatparyaṭīkā. Nyāyākusumāñjali and Ātmatattvaviveka of Udayana and Nyāyamañjari of Jayanta are the other important works of the system. With the epoch-making work Tattvacintāmaṇi of Gaṅgeśa Upādhyāya began the modern school of logic known as Navya-Nyāya. Vāsudeva, Raghunātha, Mathurānātha,

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Jagadīśa and Gadadhara wrote their commentaries on it and made great contributions to it.

The Nyāya and Vaiśeṣika systems were fused together into one system. The Nyāya accepted the ontology of the Vaiśeṣikas and developed it in the light of its epistemology. The Vaiśeṣikas accepted the Nyāya epistomology. Yet there are some important points of difference between them.

4.2 Differences between the Nyāya and the Vaiśeṣika

Firstly, the Vaiśeṣika speaks of seven categories (Padārthās), while Nyāya speaks of sixteen categories and included all the seven categories of the Vaiśeṣika in one of its categories called Prameya. Secondly, the Vaiśeṣika recognised only two Pramāṇas, Pratyakṣa and Anumāna, while the Nyāya has accepted four Pramāṇas, Pratyakṣa, Anumāna, Upamāna and Śabda. Thirdly, as regards the quantitative changes under the influence of heat (Pākajotpatti), the view of the Vaiśeṣikas is called Pīlupākavāda, while that of the Nyāya is called Piṭharapākavāda. The Vaiśeṣika is of the view that due to heat, there is first disintegration of an object into simple atoms. Then the qualitative change takes place in the atoms. Then there is first disintegration of an object into simple atoms. Then the qualitative change takes place in the atoms. Then there is final re-combination of atoms under the influence of heat. This is the Pīlupākavāda (Pīlu= atom). But according to the Naiyāyikas, the heat penetrates into the porous body of a object and thereby produce change of colour. Here the object as a whole does not undergo disintegration into atoms and does not also get reconstituted, as such things are not found in experience. This is called Piṭharapākavāda (pithara = molecules). Fourthly, there

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is difference between the Vaiśeṣika and the Nyāya with regard to the theory of the notion of number. The Vaiśeṣika and the Nyāya with regard to the theory of the notion of number. The Vaiśeṣika and the Nyāya with regard to the theory of the notion of number. The Vaiśeṣika admits a special procedure of the mind here. By this procedure of the mind cognitions of number arise in the mind. For example, at the first moment there is sense-contact with an object; then arises the notion of oneness. Then from a sense of relativeness - Apekṣābuddhi-arises the notion of two, then the notion of two-ness, and then the notion of two objects. Fifthly, the Vaiśeṣika calls salvation "Niḥśreyasa" or Mokṣa and the Nyāya calls it "Apavarga". Mokṣa according to the Vaiśeṣika, is the permanent cessation of connection with body the Apavarga, according to the Nyāya, is cessation of pain.

4.3 Pramāṇas according to Nyāya-Vaiśeṣika

Although the Vaiśeṣikas accept only two Pramāṇas, the followers of Nyāya-Vaiśeṣika allied school admit the four Pramāṇas of the Nyāya in their epistemology. The four Pramāṇas are : Pratyakṣa, Anumāna, Upamāna and Śabda.

4.3.1 Pratyakṣa

Gautama defines Pratyakṣa(perception) as the cognition which is produced by the contact of the senses with the objects, which is not associated with a name, which is non-erroneous and which is well-defined-इन्द्रियार्थसन्निकर्षजन्यं क्षानमव्यपदेश्यमव्यभिचारि - व्यवसायात्मकं प्रत्यक्षम् । ((Nyāya-Sūtra,I.1.4). This definition includes ordinary perception as well as extra-ordinary perception. It excludes Inference, Comparison and Verbal testimony from its scope. In the process of perception the objects come into contact with senses, the senses with mind and the mind with the self. The sense-object contact necessarily pre-supposes manas-sense contact and the self-manas contact.

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There are two stages of Perception - Nirvikalpaka and Savikalpaka. The Nirvikalpaka-pratyakṣa is the indeterminate stage and the Savikalpaka-Pratyakṣa is the determinate stage. That which is not associated with name (Avyapadeśya) is the Nirvikalpaka stage and that which is well-defined (Vyavasāyātmaka) is the Savikalpaka stage. Pratyakṣa may be again Ordinary (Laukika) and extra-ordinary (Alaukika). It is Laukika when there is contact of the senses with the object.It is alaukika when the contact of the senses with the objects is in an unusal way. Ordinary perception may be Sāmānyalakṣa (perception of Universals), Jñānalakṣana (perception through association, like visual perception of rose reviving the idea of fragrance by association) and Yogaja (intuitive and immediate perception).

4.3.2 Anumāna

It is defined as that cognition which is preceded by another cognition (anu-mānam). It is mediate and indirect. It arises through a Liṅga or Hetu (mark, middle term) which is invariably connected with a Sādhya (probandum, major term). The invariable connection which is called "Vyāpti" is the nerve of inference. In other words, the invariable concomitance between the middle term (Hetu) with the major term (Sādhya) is Vyāpti. That which has the association of the middle term (Hetu) is the Pakṣa; it is the minor term. The presence of the middle term in the minor term is called Pakṣadharmatā. The knowledge of Pakṣadharmata as qualified by Vyapti is called Parāmarśa. Thus Inference (Anumāna) is defined as the knowledge arising through Parāmarśa:परामर्श:परामर्शजन्यं ज्ञानम् अनुमितिः। व्याप्तिविशिष्टपक्षधर्मताज्ञानं परामर्शः । Anumāna is the valid means to Anumiti (अनुमितिकरणमनुमानम्).

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It is two fold as Svārthānumana and Parārthānumana. The latter involves Pañcāvayavas and the former is just a psychological process. The following is typical Nyāya syllogism involving the five members called Pratijñā (Preposition), Hetu (Reason), Udāharaṇa (Universal concomitance with an example), Upanaya (application of the Universal concomitance to the present case - Pakṣa) and Nigamana (Conclusion) :

पर्वतो वह्निमान् (The hill as fire) - Pratijñā.

धूमात् (धूमवत्त्वात्) (Because it has smoke) - Hetu.

यत्र यत्र धूमः तत्र तत्र वह्निः यथा महानसे

(Wherever ther is smoke, there is fire, as in kitchen) - Udāharaṇa.

अग्निव्याप्यधूमवानयं पर्वतः

(This hill as smoke which is invariably associated with fire) - Upanaya.

तस्माद् वह्निमानयं पर्वतः

(Therefore, this hill has fire) - Nigamana.

(Vahni - Sādhya, major term ; Parvata - Pakṣa, minor term; and Dhūma - Hetu, middle term).

4.3.3 Upamāna

It is the means of Upamiti, which is the knowledge arising from comparison and roughly corresponding to analogy. It is defined as the knowledge of the relation between a word and its denotation; it is produced by the knowledge of similarity - संज्ञासंज्ञिसम्बन्धज्ञानमुपमितिः। तत्करणं सादृश्यज्ञानम्। For instance, a man who has never seen a "gavaya" or wild cow, is told by a trustworthy person (Āpta) that "gavaya" is like a cow.

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Subsequently he comes across a "gavaya" in a forest and recognises it as a "gavaya" and this recognition is due to Upamāna (similarity) with the cow. The Upamiti is in the form of the knowledge that it is the gavaya, i.e., the knowledge of the relation of the word gavaya (Samjñā) to the animal seen in the forest (Samjñi). The Buddhists reduce Upamāna to Pratyakṣa and verbal testimony. The Jainas take it as Pratyabhijña. The Mimāṃsakas accept it in a different form.

4.3.4 Śabda

It is defined as the statement of a trustworthy person आप्तवाक्यं शब्दः। In English, it is verbal testimony. Śabda is based on the words of a trustworthy person, divine or human. Accordingly it is called Vaidika and Laukika. The Vaidika testimony is perfect and infalliable, because the Vedas are spoken by God, who is the divine trustworthy person. The Laukika testimony is based on the statements of human trustworthy persons. Only the words of the persons who are known to speak the truth are to be regarded as verbal testimony.

4.4 Prameyas according to Nyāya -Vaiśeṣika

It is already noted that Naiyāyikas speak of sixteen categories starting from Pramāṇa. Except Prameya, the rest of the categories are in one way or the other related to Pramāṇas. The Prameyas mentioned by the Naiyāyikas are : Ātman (self), Deha (body), Indriya (senses),Indriyārtha (Sense-objects), Buddhi (understanding), Manas (mind), Pravṛtti (Endeavour), Punarjanma (rebirth), Anubhava of joy, Anubhava of pain, Duḥkha (sorrow) and Apavarga (salvation) - 12. Later the joint school of Nyāya-Vaiśeṣika as the Prameyas. They are : Dravya (substance), Guṇa(quality), Karma(action), Sāmānya (Generality), Viśeṣa

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(particularity), Samavāya (inheritance) and Abhāva(non-being). They are briefly presented here.

4.4.1 Dravya : Dravya (substance)

Is defined as the substratum of actions and qualities and the co-existent material cause of the composite things - क्रियागुणवत् समवायिकारणं द्रव्यम् (Vaiśeṣikasūtra, I.2.15). Actions and qualities inhere in the Dravya. All compound substances (avayavidravya) are transient and impermanent (anitya) and are subject to production and destruction. But simple ultimate substances (niravayavidravyas, atoms) are eternal and are not subject to production and destruction.

The Dravyas are nine as : Pṛthivi (Earth), Ap(water), Tejas(Fire), Vāyu(Air), Ākāśa(Ether), Kāla (time), Dik (space), Ātman (self) and Manas (mind), Here Pṛthvi, Ap, Tejas and Vāyu do not signify the transient objects made out of them, but signify the ultimate elements, the eternal partless unique atoms. Ākāśa is not atomic but infinite and eternal. These five are called Bhūtas (elements) and are physical. They possess Gandha(smell), Rasa(taste), Rūpa (colour), Sparśa (touch) and Śabda respectively as their special qualities. These are grasped by the five external senses, which are constituted by the elements of Pṛthvī, etc., Kāla and Dik, like Ākāśa, are one each (eka), eternal (nitya) and all-pervading (vibhu). Kāla is the cause of our cognitions of past, present and future and of younger and older. Dik is the cause for our cognitions of east, west, etc. of here, there, near and far. It is different from Ākāśa which is the substratum of the quality of sound. Ātman is the substratum of consciousness. It is Vibhu and Nitya. It is twofold as Jīvātmānand Paramātman. Jīvātmans are many while Paramātman, i.e., Īśavara, is one only. The Ātman

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is characterised by Icchā (desire) and yatna (volation). Jñāna, Icchā and yatna are cognition, affection and conation respectively. Manas is the internal sense (antarindriya). It is atomic; but unlike the first four atomic substances, it does not give rise to compound objects. It is many. Each is eternal and imperceptible. Each self has a mind. It is through the mind that the self comes into contact with the objects.

4.4.2 Guṇa

Guṇa inheres in a substance and cannot exist independently. Yet it is regarded as a separate reality because it can be conceived (prameya), thought (Jñeya) and named (abhidheya) independently of the substance where it inheres. They are not necessarily eternal. They include both material and mental qualities. Compared to actions which are dynamic and transient, Guṇas are static and permanent feature of a substance. Guṇas do not possess Guṇa or action. Gandha, Rasa, Rūpa, Sparśa and Sabda - these five are called Viśeṣaguṇas (of Pṛthvi, Ap, Tejas, Vāyu and Ākāśa). The sixth one is Saṅkhyā (number) which is the cause of counting things as one, two, three, etc. The seventh Guṇa is Parimiti (Parimāṇa) is a quality in things by which we perceive them as great or small and speak of them as such. The Parimāṇa of atoms is called "Parimaṇḍala"(long). The eight one is Pṛthaktava is the quality by which things are regarded as separate or different. The ninth and the tenth gunas called Samyoga and Vibhāga are the qualities of connection and separtion. The eleventh and the twelfth Guṇas, Paratva and Apartva give the perceptions of long and short times and of remote and near. The next six among the rest, viz., Buddhi (knowledge), Sukha (happiness), Duḥkha(sorrow), Icchā (will), Dveṣa(hatred) and Yatna (effort) occur only with reference to Ātman. The

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nineteenth Guṇa called Gurutva (heaviness) is that by virtue of which things fall to the ground. The twentieth one called sneha(oiliness) belong to water. The twenty-first Guṇa called Saṃskāra is three kinds as Vega(velocity), which keeps a thing moving in different directions, Sthitisthāpaka (elasticity) on account of which a gross thing tries to get back to its old state even when disturbed, and Bhāvana which is the quality of Ātman. The twenty-second Guṇa is Dharma which belongs to the soul and which enables the soul to enjoy happiness or attain salvation. the twenty-third one is Adharma, which is opposed to Dharma and leads man to suffering. The twenty-forth one (the last one) is Adṛṣṭa or destiny, which is the quality depending on karma and which brings good or bad experiences to the soul.

4.4.3 Karma

It is movement or action. Like quality, it belongs to the substance and cannot exist separately from it. While the quality is static and permanent, the action is dynamic and transient. But unlike quality, an action is the cause of conjunction and disjunction (Samyoga and Vibhāga). It is of five kinds as Utkṣepaṇa(upward movement), Avakṣepaṇa (downward movement), Ākuncana (contraction), Prasaraṇa (expansion) and Gamana(locomotion).

4.4.4 Sāmānya

It is the class-concept, class-essence or universal. It is the common feature of the things falling into a group. It is eternal, one and residing in many - Nityam Ēkam Anēkānugataṃ Sāmānyam. This Sāmānya resides in substances, qualities and actions--द्रव्य-गुण - कर्मवृत्ति । . It is of two kinds as para (Higher) and Apara (lower). The Parasāmānya is that of "Sattā". It includes

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everything and itself is not included in anything. Apara Sāmānya cover all the rest.

4.4.5 Viśeṣa

It is particularity. It enables one to see things as different from one another. Every individual is a particular, single and unique. It is opposed to Sāmānya. It is necessary to note here that the composite objects of this world, which we can easily distinguish from one another, are not "particulars" according to the Nyāya - Vaiśeṣikas. It is only in the case of simple ultimate eternal substances (atoms etc.,) which are otherwise alike that require the category of Viśēṣa in order to distinguish them from one another. Atoms, souls, space, time and manas have their particulars (Viśēṣas).

4.4.6 Samavāya

It is the eternal inseparable relation called "inherence" in English. It is to be distinguished from Saṃyōga which is a separable and transient relation and which is regarded as a Guṇa. Samavāya is a category (Padārtha). It is defined as the relationship subsisting among things which are inseparable, standing to one another in the relation of the container and the contained and being the basis of the idea that "this is in that" - अयुतसिद्धम् आधाराधेयभूतानां यः सम्बन्ध तत्रस्थप्रत्ययहेतुः स समवायः। (Praśastapāda). It is eternal and imperceptible. It is inferred from the inseparable relation of two things. Such things as are inseparably related are : the Avayava (part) and the Avayavin (whole), the Guṇa (quality) and the Guṇin (substance), the Karma (action) and the Karmavān (substance), the Vyakti (particular) and the Sāmānya (universal), the Viśeṣa (the particularity) and the Nityadravya (eternal).

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4.4.7 Abhāva

Abhāva is non-existence. The six categories are positive. This is negative. The first six are regarded as absolute, while this one is relative in its conception. Negation presupposes some affirmation. It necessarily points to some object which is negated. Abhāva is of four kinds as - (1) Prāgabhāva (antecedent non-existence) - absence of something before it comes into existence, (2) Pradhvamsābhāva (subsequent non-existence) - absence of a thing after its destruction, (3) Anyōnyābhāva (mutual non-existence) - absence of a thing another thing and (4) Atyanatābhāva (absolute non-existence)-absolute absence like sky-flower. Prāgabhāva has not beginning, but has an end; Pradhvamsābhāva has a beginning, but no end; Anyōnyabhāva is both beginningless and endless; and Atyāntabhāva is a pseudo-idea and is both beginningless and endless.

4.5 Saṅkhyā - Yoga systems

Sānkhya is one of the oldest systems of Indian philosophy. We find references to Saṅkhyā-Yoga tenets in some of the Upaniṣads (particularly in the Kaṭha and Śvētaśvatara). Bādarāyaṇa, the author of Vēdāntasūtras, refers to the view whether the Sāṅkhya can be regarded as the teaching of the Upaniṣads at all and rejects it. Śaṅkara regards it as the "principal opponent" (Pradhānamalla) of Vēdānta. Tradition regards Kapila as the founder of this system. But the Sāṅkhyapravacanasūtra which is attributed to him is generally regarded as a later work (of 14th century A.D.) Īśvakṛṣṇa's Sāṅkhyakārika (5th Century A.D.) is the earliest available work on the system. Gauḍapāda has written a Bhāṣya on the Sāṅkhyakārikā. Vācaspati Miśra's

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Tattvakaumudī on the Sāṅkhyakārika and Vijñāna Bhikṣu's Saṅkhyapravacanabhāṣya are the other works on the system.

Yoga system accepts the Pramāṇas and Prameyas of the Sāṅkhyas and develops its practical doctrine of yoga consisting of eight limbs (Aṣṭāṅgayōga). Yoga accepts Īśvara and hence, it is called Seśvīsāṅkhya as opposed to the classical Sāṅkhya which is called Nirīśvarasāṅkhya. The founder of yoga system is Paṭāñjali. Paṭāñjali's Yogasutra is the original work on the system. Both Sānkhya and Yoga systems accept 25 principles from Puruṣa to Pṛthivī. ĪŚvara accepted by Yoga is only a Puruṣaviśēṣa who is unaffected by pains, actions, effects and impressions - क्लेशकर्मविपाकाशैः अपरामृष्टः पुरुषविशेषः ईश्वरः। (Yōgasūtra, I. 24).

4.6 Pramāṇas according to Sāṇkhya

The Pramāṇas accepted by Sāṇkhya Yoga systems are three; they are : (i) Pratyakṣa, (ii) Anumāna and (iii) Śabda. Prof. M. Hiriyanna's observation is very important at the outset : "The system, being derivative, has not developed these details separately and seems to have borrowed them from the Nyāya Vaiśeṣika, so far as they are not inconsistent with its metaphysical view-point". "In perception alone" he further says, "is there any difference which is worth mentioning; and that difference is mainly due to the view taken of the process of knowing as already explained. In the case of inference and verbal testimony, the agreement with the Nyāyā-Vaiśeṣika is almost complete". (Outlines, P.292).

The process of knowing in the context of Pratyakṣa, as ably formulated by Prof. Hiriyanna (Ibid, PP. 285-287), is

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summarised here. The Saṅkhyā-Yoga believes that perception is effected by means of a psychic sign, viz., an image or idea (Ākāra) of the object in question. Here the image is not transferred to the Buddhi. Nor is it found in the Buddhi. But the Buddhi itself assumes the form of the object, when a suitable stimulus is received from outside. The Buddhi which is "Jaḍa" (being the product of Prakṛti which is "Jaḍa"), is illumined by Puruṣa for this purpose and is thus able to act as the conscious subject. The stimulus is the impression of the object on one or the other of the senses. The modification of the Buddhi (i.e., the assumption of the form of the object by it) is called "Vṛtti". This is a characteristic not only of perception but also of all forms of consciousness. As noted already the object first impresses one or the other of the senses. Then the knowledge that arises through the Vṛtti of the Buddhi in the beginning is quite vague and general. It is "bare awareness" (Ālōcana-Mātra) and thus marks the Nirvikalpaka stage. This becomes properly explicated later when interpreted by Manas. Then it is called determinate or Saviḳalpaka. An indistinguishable whole at the indeterminate stage. This is the process of perception from the objective standpoint. Buddhi (Mahat)-Ahaṅkāra - Manas forming the psychic apparatus - taken as "Antaḥkarana" (or Buddhi) and Puruṣa takes place. We may have to say here the teleological response of Prakṛti's evolutes serves the purpose to complete the process of knowledge here. "Every Jñāna is a state of this blend. When we consider its two parts separately, the modification of the Buddhi which such a state involves is called a Vṛtti and the reflection of the Puruṣa in it Jñāna. Owing to the felt identity of the two elements, the Vṛtti also is sometimes designated Jñāna (Yoga-Sūtra Bhāsya, II.20; IV.22).

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4.7 Prameyas according to Sāṅkhyā-Yōga

The Sāṅkhya-Yoga accepts two "co-present, co-eternal" realities as Prakṛti and Puruṣa. Prakṛti stands for itself as well as all its twenty-three evolutes. Prakṛti is said to be the unity of three Guṇas, Sattva, Rajas and Tamas held in equilibrium - गुणानां साम्यावस्था. The three Guṇas are the constituents of Prakṛti like the three strands of a rope. Through Prakṛti they are the constituents of the worldly objects. Sattva is goodness and it produces pleasure. It is light and bright, buoyand (laghu) and illuminating (Prakāśaka). The brightness of light, power of reflections, upwards movement, contentment, bliss are all due to it. Rajas is the principle of motion. It produces pain. Restless activity, feverish effort and wild stimulation are due to it. It is mobile (cala) and stimulating (Upaṣṭambhaka). Tamas is the principle of inertia. It creates apathy and indifference. Ignorance, sloth, confusion, bewilderment, passivity and negativity are its effects. It is heavy(guru) and enveloping (Varaṇaka). They are inperceptible and are inferred from their effects. "Things are called good, bad or indifferent; intelligent, active or slothful; pure, impure or neutral on account of the preponderance of Sattva, Rajas or Tamas respectively". When they are in a state of equilibrium, that state is called Prakṛti. They are ever-changing. Change (Pariṇama) is said to be twofold - Sarupa (homogeneous) and Virupa (heterogeneous). The Sarūpa-Pariṇāma does not distribute the equilibrium of the Guṇas. It is only when Virūpa - Pariṇāma starts that the equilibrium of the Guṇās is disturbed and evolution starts.

Puruṣa is the principle of consciousness. He is "the soul, the self, the spirit, the subject the knower". He is different from the body, senses, mind, ego and intellect. Consciousness is his

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essence. He is the ultimate knower and the foundation of all knowledge. He is described as Nistraiguṇya, Udāsīna, Akārtā,kevala, madhyastha, Ṣākṣī, Drāṣṭā, Sadāprakāśasvarūpa and Jñāna (Sāṅkhyā - Kārikā, 19). Unlike Advaita Vedānta and like Jainism and Mīmāṃsā, the Sāṅkhyā believes in the plurality of Puruṣas. Puruṣas are all essentially alike and numerically different.

Evolutes of Prakṛti : Puruṣa is neither Prakṛti nor Vikṛti. It is Prakṛti who is dynamic that gives rise to creation when the equilibrium of Guṇas is disturbed. The question is as to how this equilibrium is disturbed. It is said that the disturbance of the equilibrium of the Guṇas is made possible by the contact of Puruṣa and Prakṛti. It is not actual contact, but only the proximity of the Puruṣa that is enough to disturb the equilibrium of the Guṇas. In another way, it is said that Puruṣa is reflected in the intellect (buddhi) and he wrongly identified himself with his own reflection in the "buddhi". It is through this that Puruṣa comes into contact with Prakṛti resulting in the disturbance of equilibrium of the Guṇas. Then the evolution starts.

Mahat or Buddhi(1) is the first evolute of Prakṛti. "It is the germ of this vast world of objects including intellect, ego and mind". As the evolute of Prakṛti, it is material made up of finest matter. Hence, it is capable of reflecting clearly the consciousness of Puruṣa. It arises when sattva predominates. Mahat produces Ahaṅkāra(2), the principle of individuation. Its function is to create self-sense or "Abhimāna". It is said to be of three kinds as Vaikārika or Sāttvika, when sattva predominates; Bhūtādi or Tāmasa when Tamas predominates; and Taijasa or Rājasa, when Rajas predominates. Sāttvika Ahaṅkāra produces Manas (3) and five sensory organs (4-8) and five motor organs(9-13). Tāmasa

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Ahaṅkāra gives rise to five subtle elements - Tanmāntrās (14-18). Rājasa Ahaṅkāra supplies the energy by which the Sāttvika and Tāmasa Ahaṅkārās produce their respective evolutes. Buddhi, Ahaṅkāra and Manas represent the three psychological aspects of knowing, willing and feeling. The five sensory organs are the senses of sight(eyes), smell(nose), taste(tongue), touch(skin) and sound (ears). The five motor organs are those of speech (Vāk), prehension (Pāṇi), movement (Pāda), excretion (Pāyu) and reproduction (upastha). The Pañcatanmātras are those of sight (rūpa), smell (gandha), taste (rasa), touch (Spraśa) and sound (Śabda). From these five Tanmātras, the five Mahābhūtās called Tejas, Pṛtvī, Ap, Vāyu and Ākāsa respectively are born. (These constitute evolutes from 19 to 23). With Puruṣa and Prakṛti and the 23 evolutes of Prakṛti, the total number of principles (Tattvas) according to Sāṅkhya-Yoga is twenty-five :मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त। षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः।। (Sānkhyakārikā, 3). Out of these twenty-five principles, Puruṣa is neither a cause nor an effect; Prakṛti is only the cause but not the effect; the seven, mahat, Ahaṅkāra and the five Tanmātras are both causes and effects and the rest of the sixteen (five sensory organs, the five motor organs and five gross elements and mind) are effects only.

Bondage and Liberation : The worldly life is tormented with three kinds of pain (Duḥkha). The first one is Ādhyātmika. It is due to psycho-physical causes. It includes all mental and physical sufferings. The second kind of Duḥkha called Adhibhautika, is caused by other causes like men, birds, beasts, thorns, etc. The third one called Ādhidaivika is that Duḥkha which is caused by the planets, ghosts, demons, etc. The existence of Guṇas causes suffering. Even those which we call pleasures, are also fraught

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with pain. The final goal of man is to get rid of these three kinds of Duḥkha. Liberation means complete cessation of all sufferings. It is called Apavarga or Puruṣārtha. Puruṣa is really free and pure consciousness. It is only when he mistakes his reflection in Buddhi as himself and identifies himself wrongly with the internal organ, he is said to be bound. Thus his association with Prakṛti is bondage. When he realise his own pure nature, he separates himself from Prakṛti. Then he is liberated. The Sāṅkhyā admits both Jīvanmukti and Videhamukti. The moment right knowledge dawns Puruṣa becomes liberated even while alive, even though he may be embodied due to Prārabdhakarma. In Mukti, which transcends all Guṇas, there is no pleasure or happiness or bliss. It is a state of total isolation. According to Sāṅkhyā, bondage and liberation are only phenomenal. The bondage of Puruṣa is only a fiction. It is only the ego, which is the product of Prakṛti that is bound. It is the ego that is liberated. Īśvarakṛṣṇa says that Puruṣa is really neither bound nor is he liberated nor does he transmigrate. Bondage, liberation and transmigration belong only to Prakṛti. तस्मान्न बध्यतेऽद्धा न मुच्यते नापि संसरति कश्चित्। संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः।। (Sāṅkhyākārika, 62).

Aṣṭāṅgayoga : Yoga system advocates total control over the body, the senses and the mind. Attachment to sensual objects and passions which distracts the body and the mind, should be controlled. For this purpose, Yoga advocates Eightfold path of Discipline (Aṣṭāṅga-yoga). The eight Aṅgas of Yoga are : (1) Yama (Abstention from all injury, falsehood, stealing, passions, lust and avarice - Ahiṃsā, Satya asteya, Brahmacharya and Aparigraha), (2) Niyama (external and internal purification, contentment, austerity, study and devotion to God - Śauca, Santōṣa, Tapas, Svādhyāya and Īśvarapraṇidhāna (Control of

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breath - regulated inhalation, retention and exhalation of breath, which is highly conducive to health and concentration of mind). (5) Pratyāhāra (control of senses - withdrawal of the senses from their objects - a process of introversion), (6) Dhāraṇā (fixing the mind on the object of meditation like the tip of the nose), (7) Dhyāna (meditation - undisturbed flow of thoughts around the object of meditation - Pratyayaikadānatā), and (8) Samādhi (concentration - the final step - complete absorption of mind in the object of meditation.

This Samādhi is of two types as Samprajñatasamādhi (conscious concentration) and Asamprajñātasamādhi (supraconscious concentration). The former is "Ekāgra" and the latter is "Niruddha". In the former, the mind remains concentrated on the object of meditation in such a way as the meditator and the object of meditation are fused together and yet the consciousness of the object of meditation persists. Asamprajñātasamadhi is the supra-conscious concentration in which the meditator and the object of meditation are fused together completely and the awareness of the object of meditation is totally lost. Yoga, no doubt, generates certain miraculous powers. But one should avoid these and attention should be directed at liberation only.

4.8 Pūrvamimāmsā and the Uttaramimāmsā

The term "Mīmāmsā" means "revered thought". It was originally used in connection with the interpretation of the Vedic rituals. The word has now the sense of "critical investigation". The Mīmāmsā applies to rules according to which the Vedic injunctions have to be interpreted and to the philosophical justification for the rituals of Veda. It has two schools called

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Pūrvamīmāmsā and Uttaramīmāmsā. Uttaramīmāmsā is also called Vedānta or Jñānamīmāmsā. Pūrvamīmāmsā is called Karma-Mīmāmsā. Pūrvamīmāmsa deals with Dharma and is based on the Pūrvakāṇḍa of Veda called Karmakāṇḍa applicable to the Samhitās and Brahmāṇas. Hence it is called Dharmamīmāmsā also. Uttaramīmāmsā or Vedānta deals with Brahman and is based on the Uttarakāṇḍa of Veda called Jñānakāṇḍa applicable to the Āraṇyakas and Upaniṣads. Hence it is called Brahma-Mīmāmsā also. These two are allied systems like Nyāyā-Vaiśeṣika and Sāṅkhya Yoga.

The earliest work of Pūrvamīmāmsā is the Mīmāmsā Sūtra of Jaimini. Śabarasvāmin has written a Bhāṣya on that work. This Bhāṣya is further commented upon by KumarilaBhaṭṭa and Prabhākara. Kumārila's huge work is divided into three parts called Ślokavārtika, Tantra-Vārtika and Ṭuptīkā. The first part is commented upon by Pārthasarathi Miśra, who has also written an independent work called Śātradīpikā. These are the main works of the Bhāṭṭa or Kumārila school. Prabhākara wrote Bṛhatī on Śabarabhāṣya and different from Kumarila in his interpretations. This Bṛhaṭī has been commented upon by Śālikanātha who has also written an independent work called Prakaraṇapañcikā. These are the important works of the Guru or Prabhākara school. The Mīmāmsā literature is very important in Hindu tradition. This has been very well broughtout by S. Dasgupta : "The importance of the Mīmāmsā literature for a Hindu is indeed great. For not only are all vedic duties to be performed according to its maxims, but even the Smṛti literatures which regulate the daily duties, ceremonials and rituals of Hindus even at the present day are all guided and explained by them. The legal side of the Smṛtis consisting of inheritance, propriety rights,

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adoption, etc., which guide Hindu civil life even under the British adminstration is explained according to the Mīmāmsā maxims".

It is already stated in Block-22, Unit-1, that Uttaramīmāmsā or Vedānta has the "triple-foundation" (Prasthānatraya) in the form of Upaniṣads (Śruti - Prasthāna), Bhagavadgīta (Smṛti-prasthāna) and Vedānta sūtra (Sūtraprasthāna). Ṣaṅkara's Advaita, Rāmānuja's Viśiṣṭādvaita and Madhva's Dvaita are the major systems of Vedānta based on these Prasthānas.

Advaita Vedānta : The central texts of this vedānta are Śaṅkara's commentaries on the ten principal Upaniṣads, the BhagavadGīta and the Vedānatasūtra. Surēśvara's Vārtikas and Naiṣkarmyasiddhi, Vācaspati's Bhāmatī, Padmapāda's Pañcapādikā and Ānandagiri's Nyāyanirṇaya are the other well-known Advaita treatises.

Viśiṣṭādvaita : The Tamil hymns of the Ālvār saints contained in the Nālāyira prabandham have the roots of Śrivaiṣṇvism which is developed as Viśiṣṭadvaita. Nāthamuni, a disciple of the last of the Ālvārs is said to have arranged the hymns of the Ālvārs. He also wrote Nyāyatattva and Yogarahasya. Yāmunācārya who came next to him, struggled hard to defend Vaiṣṇava Āgamas as authoritative since they carry the purpose of the Vedas. His main works are Āgamapramāṇya, Mahāpuruṣanirṇya, Siddhitraya, Gitābhāṣya and Vedārthasaṅgraha (a digest of the Upaniṣads). Sudarśana Bhatta wrote a gloss on Rāmānuja's Śrībhāṣya. It is called Śṛutaprakāśikā. Pillai Lōkācārya, who represented Tengalai Sampradāya, wrote eighteen works called Rahasyas, of which the most important are ArthaPañcikā and Tattvatraya. Vedānta Deśika (Venkaṭanatha), the founder of

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Vaḍagalai Sampradāya. He also wrote commentaries on the Śrībhāsya and Gītābhāṣya. They are respectively called as Tattvaṭīkā and Tātparyacandrikā. His work Śatadūṣani is an attack on Advaita Vedānta. These are the important works on Viśiṣṭādvaita.

Dvaita : Madhva's Bhāṣyas on the Prasthānatraya are the basic works on Dvaita. Jayatīrtha's commentary on Madhva's Sūtrabhāsya and that on Madhva's Ānuvyākhyānā called Nyāyasudhā are works of great importance. Vyāsarāja wrote a gloss called Candrikā on Jayatīrtha's commentary on Madhva's Sūtrabhāṣya. Pūrṇānanda'S Tattamuktāvati is a bitter attach on Advaita. These are the important works on Dvaita.

4.9 Kaumārila School and Prābhākara School

(i) Firstly, although both the schools agree as regards the plurality of Ātman, their conception of Ātman is somewhat different. Kumārila's view is very much like that of the Nyāya-VaiśeṢika. Ātman is conceived as both an agent (Kartā) and an enjoyer (bhoktā). The Kaumārila school, unlike the Nyāya-Vaiśeṣika recognises the possibility of modal change in the system. Although Ātman undergoes modifications it is regarded as eternal. According to Kumarila, Ātman is "self-conscious" and it can be at once both subject and object - "I know myself". Prabhākara, on the other hand, disagrees with Kumārila in two important respects in his view of self. In both cases, he sides with the Nyāya-Vaiśeṣika. Since he does not believe in "Pariṇāma", he does not admit, like the Nyāya-Vaiśeṣika, that the self undergoes change. He also objects to the description of the self as knowable (object) and says that the agent and

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object can never be the same in any act. It is only objects that are knowable. The self, on the other hand, is only the subject and is revealed in that form in every knowledge.

(ii) As regards the theory of knowledge, both the Mīmāṃsā schools (Kaumārila and Prabhākara), admit that "there is no knowledge which does not point to a corresponding object outside it". All knowledge is presumed to be true, according to the theory of self-validity. Here the Kaumārilas do not accept Smṛiti(memory) under self -validity of knowledge, because it does not fulfil the condition of novelty to be valid. Prābhākaras do not accept this condition, because all experience (Anubhūti), whether the object is already known or not, is valid according to them.

(iii) "If all experience by its very nature is valid how error arises at all?" Kumārila and Prabhākara differ in their answers to that question. Their explanations are known respectively as Viparītakhyāti and Akhyāti. Akhyāti means "no knowledge". Error, according to Prabhākaras, is not a unit of Jñāna, but a composite of two Jñānas. When the shell is mistaken for the silver, we say, "This is silver". Here "this" is perceived and "silver" is remembered. Since the shell has certain features common withsilver, we see the object before us, which is the shell, and get the memory of silver due to those common features. Here there are two Jñānas, perception (grahaṇa) followed by memory (Smaraṇa). There is "no knowledge" (Akhyāti) of the distinction between "Grahaṇa" and "Smaraṇa". This is the error according to Prabhākarās. According to the Kaumārilas it is "Viparītakhyāti", meaning "appearance as other". Here the error lies in the shell appearing as silver. The illusion is here

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explained as "unitary" Jñāna instead of as two Jñānas. This view is commonly identified with the Nyāya-Vaiśeṣika view. The features in the shell show themselves in silver and make it appear differently (Viparīta) from what it actually is.

(iv) The Mīmāṃsakas of the Kaumārila school accept four positive categories, Dravya, Guṇa, Karma and Sāmānya and one negative category, Abhāva. They reject Viśeṣa and Samavāya. Those of the Prabhākara school admit seven categories as Dravya, Guṇa, Karma, Sāmānya, Paratantrā, Śakti and Sādṛśya. Here the first five are similar to the categories of the Nyāya-Vaiśeṣikas, although Samavāya gets the name Paratantrā here. Abhāva is not accepted as a category. Śakti and Sādṛśya are added here instead. Viśeṣa which is not accepted by both Kumārila and Prabhākara, is reduced to the quality called distinctness (Pṛthaktva). Kumārila reduces Samavāya to Tādātmya (identity in difference) or bhedābheda. (This is the view of Śaṅkara also). He does not accept Śakti and Sādṛśya and includes them under Dravya.

(v) The Kaumarilas admit nine Dravyas known to the Nyāya - Vaiśeṣikas and adds two more to them, namely, Tamas and Śabda. These two are rejected by Prabhākara. In the conception of the nine Dravyas, Kumarila does not differ from the Nyāya-Vaiśeṣikas. Prabhākara too follows the Nyāya-Vaiśeṣikas in his conception of nine Dravyas

(vi) The Mīmāmskas of the Kaumārila school recognise six Pramāṇas : Pratyakṣa, Anumāna, Upamāna Śabda, Arthāpatti and Anupalabdhi. Those of the Prābhākara school admit first five of them.

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(viii) As regards Śābdabōdha the Kaumārilas like the Nyāya-Vaiśeṣikas accept Anvitābhidhānavāda.

4.10 Pramāṇas according to Mimāmsakas

Jaimini admits three Pramāṇas, viz., Pratyakṣa, Anumāna and Śabda. Prabhākara admits two more, viz., Upamāna and Arthāpatti. To these five, Kumārila adds one more, i.e., Anupalabdhi. Among the Vedāntins Śaṅkara accepts all the six admitted by Kumārila. It is said - "व्यवहारे भाट्टनयः ।" Rāmānuja admits only three, Pratyakṣa, Anumāna and Śabda and he is indifferent to others. Madhva, too, accepts those three only. Upamāna is considered as a variety of Anumāna. The six Pramāṇas are briefly explained here.

4.10.1 Pratyakṣa

Both Kumārila and Prabhākara regard Pratyakṣa as immediate knowledge. Prabhākara defines it as direct cognition - साक्षत् प्रतीतिः प्रत्यक्षम् . Kumarila defines it as direct knowledge produced by the proper contact of the sense organs with the presented objects, which is free from defects. The Mīmāṃsā broadly agrees with Nyāya in its conception of Pratyakṣa. Main difference between Nyāya and Mīmāṃsā lies in the former regarding auditory organ (Śravaṇa) as proceeding from Ākāśa, while the letter considering that as proceeding from Dik. Again according to Nyāya, Nirvikalpaka " is a stage inferred afterwards as a hypothesis to account for" the Savikalpaka. But the Mīmāmsakas regard Nirvikalpaka" as a part of normal experience". The Nirvikalpaka stage, too, serves its purpose.

According to Advaita, Pratyakṣa is the direct consciousness of objects obtained generally through the exercise

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of the senses. When the eye is fixed on a jar, the internal organ (Antaḥkaraṇa) goes out towards it, illumines it by its own light, assumes its shape and cognises it. This inner activity is necessary for the transformation of the physical vibrations into mental states. "Thus the Advaita resembles the Sāṅkhya - Yoga in regard to its conception of psychic apparatus. The "anTaḥkaraṇa" assumes the forms of the objects and the assumption of forms by its activity is called "Vṛtti" as in the Sānkhya-yoga. It is to be noted here that the Vṛtti is here inspired by the "Sākṣi-Caitanya".

According to Rāmānuja, the process of knowing starts from the soul, reaches the Manas and then emerges through the senses and meets the outside objects. When it actually comes into contact with an object, it assumes the "form" (Ākāra) of that object and reveals it to the subject in question. Here the conception of "dharma-Bhūta-Jñāna" is similar to that of the "Anataḥkaraṇa" in the Advaita, which is said to go out towards the object and assume its form before giving rise to knowledge. Another point is that according to Rāmānuja, the stage of Nirvikalpaka is not the cognition of an absolutely undifferentiated object or pure being; nor is it an apprehension of a qualified object and its qualifications unrelated to one another. It is not the former, because it is impossible to cognise anything devoid of all elements of distinction (NirviśeṢatayā) - सविशेष-विषयत्वात्सर्वप्रमाणानाम्. In the savikalpaka, those qualities which were apprehended in the Nirvikalpaka stage are remembered and recognised. In the Nirvikalpaka stage, we see the individual for the first time and the class character that we notice at that stage is not realised as common to the individuals belonging to that class. In the Savikalpaka stage, ths is realised.

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4.10.2 The Mīmāmsā account of Anumāna generally agrees with the Nyāya. There is one minor difference. The Mīmāṃsakas recognise only three members of a syllogism, either the first three or the last three. This is accepted in Advaita Vēdānta, Viśeṣṭādvaita and also in Dvaita. According to Advaita, inference follows only from the knowledge of an invariable concomitance (Vyāpti) of the positive type as "where there is smoke, there is fire". The Vyāpti of the negative type as "where there is no fire, there is no smoke" leads to Arthāpatti. According to Rāmānuja the use of both positive and negative instances are necessary to eliminate the non-essentials and establish the Vyapti.

4.10.3 Upamāna

The Mīmāmsā view of Upamāna differs from that of the Nyāya. As we have noted, Upamāna, according to Nyāya, consists in the knowledge of the relation between a word and the object denoted by its (संज्ञासंज्ञिसम्बन्धज्ञान). The Mīmāmsakas refuse this view by saying that the knowledge of such a relation is derived by verbal authority (Āptavākya-गवयसदृशी गौः). The knowledge of the "gavaya" is due to Pratyakṣa. Hence, Upamāna cognises the similarity of the remembered cow to the perceived "gavaya". The knowledge is like this : Gavayasadṛśī Gauḥ . In other words, it is the cow as possessing the similarity of the "gavaya" that is known through Upamāna. Upamāna is different from Anumāna because it does not need any "Vyāpti".

4.10.4 Śabda

The Śabdapramāṇa is the most important Pramāṇa in Mīmāmsā of both kinds. It constitutes the knowledge of the objects beyond senses which is produced by the understanding of the meanings of words. According to Kumārila, Śabda is of

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two kinds, Pauruṣeya and Apauruṣeya. The testimony of the trustworthy persons (Āptavākya) is Pauruṣeya-Śabda, while the testimony of Veda is Apauruṣeya -Śabda. The former is not valid in itself but inferred from the trustworthiness of the person concerned. The latter is self-valid. The Śabda may give the knowledge of the existent objects (Siddhārthavākya) or may command something (Vidhāyaka Vākya). Kumārila admits the distinction and restricts the scope of the Veda to "Vidyāyakavākyas". But according to Prabhākara, knowledge does not deal with existent things and all propositions are injunctive. The assertive or explanatory propositions in Veda are authoritative only when they assist persons to perform their duties. Unlike the Nyāya, the Mām̄imsā believes that Veda is authorless and eternal. The Advaita Vedānta, on the other hand, accept Vedas as of super-human origin (Apauruṣeya) and express the mind of God. At the same time, it differs from the Pūrva-Mīmāmsā in holding that the significance of Veda (Vedārtha) is eternal and that the texts themselves are not eternal, because they are uttered by Īśvara in each world-age. Yet the Vedas are of constant form (niyatakṛti) in the successive worlds, their authoritativeness is not impaired at any successive world-epoch. Their archetypal forms not eternal in the same sense as the Ultimate Reality is eternal, because they are all the products of Avidyā (Avidyavadviṣayāni). Rāmānuja accepts Vedas as eternal and absolutely so, on the ground that they are the utterances of Īśvara at every world-epoch. Unlike Śaṅkara, Rāmānuja accepts Smṛtis, epics and Pāñcarātra Āgamas as well as Aitihya as authoritative testimony. All these come under Śabda. Ṣaṅkara accepts those Smṛitis which are in conformity with Śruti as authority. He follows Kumārila in admitting Śabda to be a Pramāṇa outside the Veda also.

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4.10.5 Arthāpatti

Both Kumārila and Prabhākara admit Arthāpatti as an independent Pramāṇa. It consists in the assumption of an unperceived fact in order to reconcile two apparently inconsistent perceived facts. For instance, in "पीनो देवदत्तो दिवा न भुङ्क्ते", there is inconsistency as regards the two perceived facts in the form of "fatness (Pīnatva) of Devadatta" and "his not taking food durihg day-time". In order to reconcile these two perceived facts, it is assumed that "Devadatta eats during night" (रात्रौ भुङ्क्ते). Śaṅkara accepts this Pramāṇa, while Rāmānuja and Madhva do not. Both Rāmānuja and Madhva, like the Nyāya, includes it under Anumana. For instance :

Fat Devadatta eats either during day or during night.

Fat Devadatta does not eat during day.

Therefore fat Devadatta eats during night.

4.10.6 Anupalabdhi

Kumarila admits Anupalabdhi as an independent Pramāṇa. So does Śaṅkara. The Nyāya, Prābhākaramimāmsā, Viśiṣṭadvaita and Dvaita do not accept this as a separate Pramāṇa. The Nyāya-Vaiśeṣika, like Kumārila, accepts Abhāva as a category, yet it does not accept Anupalabdhi as a Pramāṇa. According to the Nyāya-Vaiśeṣika, Abhāva is known either by Pratyakṣa or Anumāna. The same sense organ which perceives any object perceives its "Abhāva". also. Similarly, the same inference which grasps the object infers its "Abhāva" also. Prābhākara school of Mīmāmsā, Viśiṣṭādvaita and Dvaita are in line with the Nyāya-Vaiśeṣika in this. It should be noted that Prābhākara does not admit Abhāva as a category. Taking the

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instance of "'घटाभाववद्-भूतलम्'", Kumārila argues that when we see the bare ground, we neither perceive the jar nor we see its non-existence. Hence, the perception of the bare ground is different from the non-existence or non-cognition of the jar. Negation cannot be perceived because there is no "Vyāpti". It cannot be known by śabda because there is no verbal cognition there. Nor can it be grasped through Upamāna or Arthāpatti. Hence, Anupalabdhi should be accepted as a separate Pramāṇa to cognise "Abhāva".

4.11 Pramēyas according to Pūrva-Mīmāmsā

It is already stated in 4.3.8 - (iv) that the Kaumārilas accept five categories of Nyāya-Vaiśeṣika leaving out Viśēṣa and Samavāya. Prabhākaras accept five categories of Nyāya-Vaiśēṣika leaving out Viśeṣa and Abhāva and add Śakti and Sādṛṣya as categories. Both Kaumārilas and Prābhākaras include Viśeṣa under the Guṇa called Pṛthaktva. The Prābhākaras call Samavāya as Paratantra and the Kaumārilas include Samavāya under Tadātmya or Bhedābheda.

The Dharma : is the object of enquiry in Mīmāmsā (Pūrva-Mīmāmsā). Jaimini defines it as injunction which impels men to action - Cōdanālakṣaṇō'rthō Dharmaḥ . It is the supreme duty, which is a "must", the "categorical imperative". If Artha and Kāma can be learnt through "Lōkavyavahāra", Dharma and Mōkṣa are known only through Veda. Dharma is beyond senses and consists in the commands of Veda. Actions performed here produce an unseen potency (Apūrva) in the soul and that potency will be bear fruit when obstructions are removed and into three kinds as Vidhāyaka (obligatory), Aicchika (optional) and Niṣiddha (prohibited). The obligatory karmas are of two kinds as Nitya (to

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be performed daily) like Sandhyāvandana, etc., and Naimittika (to be performed on specified occassions). Aicchika karmas are called Kāmya and their performance leads to merit, for instance, "Svargakāmo Yajeta". Niṣiddha Karmas are called Pratiṣiddha and their performance produces sin and leads to hell. There are Prāyaścittas to ward off their evil effects.

As regards Mōkṣa, it may be noted that the earlier Mīmāmsakas concentrated on Dharma and their ideal was the attainment of Svarga. But later Mīmāmsakas believe in Mōkṣa and substitute it for Svarga. Prabhākara and Kumārila consider Mōkṣa as the goal of human life and their conception of Mōkṣa is a negative one like that of the Nyāya-Vaiśeṣika. The soul is chained to Saṃsāra on account of its association with the body, senses, mind and intellect. This association is due to Karma. When this cause in the form of bondage ceases to exist. Here abstention from Karma, according to Kumarila and Prabhākara, is not abstention from all karmas, but abstention from the Kāmya and Pratiṣiddha Karmas, because the seeker has to rise above both merit and demerit. He should perform even the Nitya and Naimittika duties in an absolutely detached manner.

4.12 Prameyas according to Vedānta Schools

4.12.1 Advaita

The Prameyas of Advaita can be briefly set forth under four heads as Atman or Brahman, Jīva, Māyā or Avidya and world. The ultimate reality, according to Advaita, is Ātma or Brahman. It is of the nature of pure consciousness (Jñāna-Svarūpa). It is totally devoid of attributes (Nirguṇa) and unassociated with all categories of the intellect (Nirviśeṣa).

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Brahman who is associated with his Sakti (potency) in the form of Māyā or Mulāvidyā, appears as the qualified Brahman (Suguṇa or Saviśeṣa or Apara Brahman). He is the Īśvara who is the creator, preservor and destroyer of the world.

Jīva or the individual self is a "subject - object complex". Its subject-element is pure consciousness and it is called "Sākṣin". The object-element is in the form of the internal organ called "Antaḥkaraṇa". This Aṇtaḥkaraṇa is "Bhautika" and is made up of all the five elements. It is the Tejas that dominates here and it is due to that factor that it is always active except in deep sleep (Suṣupti) or in swoon or in trance. The source of this Antaḥkaraṇa is Avidyā which causes individuality. It is noted as to how in perception this Antaḥkaraṇa inspired by the Sākṣin that takes the form of empirical knowledge. In the Jāgrat state, the Antaḥkaraṇa inspired by the Sākṣin that takes the form of empirical knowledge. In the Jāgrat state, the Antaḥkarana takes the assistance of the senses; in the Svapna state, it is lost in its cause Avidyā. In this state also, the individuality persists because the Sākṣin is associated with Avidyā. In liberation, Avidyā is destroyed by "Jñāna" and "Sākṣin" is realised as the Brahman. This is the truth stated in जीवो ब्रहैव नापरः ।.

Māyā or Avidyā is pure illusion. It is absence of knowledge. It is actually "positive wrong knowledge". It is a combination of the real and the unreal (Satyānṛte Mithunīkṛtya). It is neither "sat" nor "asat" nor "sadasat", hence it is indescribable (anirvacanīya). It is not "sat", because "sat" is Brahman only. It is not "asat", because it is responsible for the appearance of Brahman as the world. It is not "sadasat", because this conception is self-contradictory. Therefore, it is described as "sadasadvilakṣana". It is false. But it cannot be a non-entity like

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a hare's horn (tuccha-Śaśaviṣāṇa). It is positive (Bhāvarūpa). It is a potency (Śakti). It is also called superimposition (adhyāsa). If we take the example of shell-silver, shell is mistaken for silver. The "shell" is ground on which "silver" is superimposed. When right knowledge dawns, this error vanishes. The relation between the shell and the silver is not of the nature of identity or of difference or of both. In the same way, Brahman is the ground on which the world appears through Māyā. When right knowledge derived from the Mahāvākyas like "Tattvamasi" arises, the essential "Brahmaikya" is realised and Māya or Avidyā disappears.

World, according to Advaita, is phenomenally real. It is not an illusion. It is a practical reality (Vyāvahārika Satya). Taken as an example, the dream is quite true as long as it lasts. The objects of the dream are true as long as the dream lasts and the dream comes to an end, they are realised as false. In the same way, the world is true as long as the true knowledge does not arise. When the Jīva realises that his wrong identification of diversity as true and himself as an agent and enjoyer, then he gets the illumination of his essential unity with Brahman and attains liberation here and now (Jīvanmukti) and the final emancipation (Videhamukti) after the fall of the body. It is the knowledge that is the cause of Mukti-"सानादेव तु कैवल्यम्" Karma is said to be the means for the purification of the soul for Jñāna. Hence, it is only an aid to Jñāna, but not to Mōkṣa.

4.12.2 Viśiṣṭādvaita

According to Viśiṣṭādvaita, three factors as ultimate and real and they are called "Tattvatraya", the three principles as "Acit" (matter), "Cit" (Soul) and "Īśvara" (God). They are equally ultimate. Yet the first two, "Acit" and "Cit", are absolutely

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dependent upon "Īśvara". They are the body(Śarira) and Īśvara is the soul (Śarīrin). In this connection, "Rāmānuja formulates the relation, so important in this system, of 'Apṛthaksiddhi' or 'inseparability' which obtains between substance and attribute and may be found between one substance and another." The body is controlled by the soul. The body in the form of the "matter and souls" is controlled, supported and utilised by the soul (God). "The inseparable unity of matter, souls and God - The first two being entirely subject to the restraint of the third in all their forms - is the Brahman or the Absolute of Rāmānuja". Here the subordinate elements, matter and souls, are called "Viṣeṣya". Since the "Viśeṣaṇas" cannot exist separately from the "Viśeṣya", the "complex whole" (Viśiṣṭa) in which they are combined is regarded as a "unity" - विशिष्टान्तर्भाव एवैक्यम्। Hence the name "Viśiṣṭādvaita". This conception is illustrated by example like "blue lotus". Blueness is different from lotus, because quality cannot be regarded as the same as substance. Yet blueness as a quality depends on the substance (lotus) for its very existence. Hence "blueness" is external to the "lotus". The complex whole of the flower (lotus), with its quality (blueness) is the unity. "The central point of the teaching of the UPaniṣads, according to Rāmānuja, is the unity of Brahman in this sense".

"Īśvara": In the account of "Īśvara given by Rāmānuja, there are three points of importance. First, point is that "Īśvara is one with the Absolute. He is Brahman and Brahman is always ""Saviśeṣa". He stands for all the universe, as matter souls form his body and he being their soul. In the pralaya stage, "Īśvara remains as the cause with subtle matter and unembodied soul forming his body. During Sṛṣṭi stage the subtle matter turns into gross and unembodied souls turn into embodied souls according

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to their Karma. (except the nitya and mukta souls) and he remains as the cause and the soul. The former state is called "Kāraṇāvastha" and the latter "Kāryāvasthā". Secondly, God is regarded as the "Antaryāmin", immanent inner controller, himself changeless. Thirdly, God is also transcendent. He has a divine body - "Aprākṛtadehaviśiṣṭa". This embodiment, but the Karma that is the cause of bondage. This last point is theistic in character due to Bhāgavata influence, while the first two points are drawn from the Upaniṣads. With this divine body, he is Nārāyana or Paravāsudeva, with his consort Lakṣmi, revealing himself through fourfold Vyūhas (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha). "Avatāras" to protect the good, punish the wicked and restore the Dharma come in connection with this aspect of God.

Cit (Soul) : Cit is the individual soul. Although he is an attribute or mode (Prakāra) of God and constitutes a part of God's body, he is spiritual and real in himself. He is neither created nor destroyed. In the pralaya state he is an unembodied part of the body of Īśvara. In the creation state, he is an embodied soul according to his Karma. In liberation he is free from all Karma. He is regarded as atomic in size. He is imperceptible, eternal and changeless in that size. Through all his births and deaths, inspite of earthly existence, imperfections, defects and miseries, the core of his nature is not affected. In Saṃsāra, he wrongly identifies himself with body, sense-organs, mind, vital breaths, etc., due to ignorance and Karma. He is the knower (Jñānī) , agent (Kartā) and enjoyer (bhoktā).

Souls are many ; they are essentially (qualitatively) alike and quantitatively many. There are three class of souls - Nityamuktas, ever free souls, free from Karma, living in Vaikuṇṭha

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(such as Śeṣa, Garuḍa, Viśvaksena, etc.,); Muktas, liberated souls who were bound but who got liberated due to their action, knowledge and devotion; Baddhas, bound souls, who are ever wandering in Saṃsāra on account of ignorance and bad actions.

Rāmānuja accepts real knowledge as the immediate cause of liberation. This real knowledge is not the verbal knowledge, but that which is one with the light Bhakti which is obtained through **prapatti** or self-surrender and constant remembrance of God (Dhruvā Smṛti).

Acit or Matter : According to Rāmānuja Acit or Matter is of three kinds as Prakṛti or Miśrasattva, Nitya-Vibhūti or Śuddhasattva and Kāla or Sattvaśūnya. Prakṛti is the ordinary matter which makes Saṃskāra. It is an object of enjoyment (bhogya) and it undergoes change (Vikārāspada). It has three qualities, Sattva, Rajas and Tamas. As it is already noted, it forms the body of God and is dependent on God. During creation the process starts from Prakṛti. The order of evolution is the same as shown in the Sāṅkhya system. There are some differences. Firstly, in Sāṅkyā the three Guṇās are the constituents of Prakṛti, but in Viśiṣṭādvaita, they are mere qualities of Prakṛti. Again in Sāṅkhyā, the three Guṇas cannot reside separately, but in Viśiṣṭātvaita Nityavibhuti is made up of Sattva only. In Sāṅkhyā, Prakṛti is infinite, but in Viśiśṭādvaita, it is limited.In Śāṅkhyā, Prakṛti is independent, but in Viśiṣṭādvaita, it is dependent on God and is inseparable from him. Nityavibhūti is made up of Sattva only, as noted above. The ideal world, and the bodies of God and of eternal and liberated souls are made up of this staff. Nityavibhūti is "Ajaḍa" like Dharmabhūta Jñāna, which resides in the soul and which is capable of contraction and expansion.

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4.12.3 Dvaita - Vedānta

Madhva admits, like Rāmānuja, three entities (Tattvatraya) as Īśvara, Ātman and Prakṛti (God, Souls and Matter). All are eternal and absolutely real. Yet the souls and matter are dependent on God, who is alone independent.

God possess infinite number of good qualities. Sat, Cit and Ānanda constitute the essence of God. He is the creator, preserver and destroyer of the world. He possesses a divine body and is transcendent. At the same time, he is immanent as the inner controller of all souls. He has a perfect personality. He is lord of Karma. He is pleased only by Bhakti. He manifests himself in the form of various Vyūhas and Avatāras and is also present in sacred images. Lakṣmī and Avatāras and is also present in sacred images. Lakṣmi is his consort, all-pervading and eternal like him, ever-liberated and endowed with qualities which are a little less compared to those of God. She is also regarded as the Śakti of God.

The individual souls are innumerable and atomic in size. They are conscious, blissful, yet subject to pains and imperfections on account of their association with the material body, senses, Manas, etc., due to Karma. There are three kinds of souls - Nitya Muktas, Muktas and Baddhas. Although God controls them from inside, yet they are the real agents and real enjoyers and are responsible for their deeds. Bhakti is the only means to liberation. It is defined as the eternal love for God with full awareness of his greatness - (माहात्म्य ज्ञानपूर्व(क)परस्नेहो नित्यो भक्तिरितीर्यते।)

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Prakṛti or Matter is under the influence of God when he wants to create the world. It is Prakṛti that evolves itself into various material products which return to it back at the time of pralaya. Creation actually means the manifestation of subtle matter as gross matter and the embodiment of soul to reap the fruits of Karma.

In all the above points about God, Souls and Matter, Madhva agrees with Rāmānuja. But there are many points of difference between them. Firstly, Madhva is strictly a hard and fast dualist and does not accept Viśiṣṭadvaita, in which differences have no separate status and belong to identity which they qualify. For Madhva differences have separate existence. Secondly, Madhva does not accept the relation of 'Apṛthaksiddhi' and does not admit distinction between substance and non-substance (dravya and adravya). He does not regard souls and matter as the body of God. Thirdly, Rāmānuja advocates qualitative monism and quantitative pluralism of souls. But Madhva advocates qualitative as well as quantitative pluralism of souls. Fourthly, Madhva believes that souls differ in degrees as regards their possession of knowledge (Jñanatāratamya) and as regards the enjoyment of bliss (Ānandatāratamya). Ramanuja rejects this. Fifthly, Madhva considers Īśvara as only the efficient cause (instrumental cause) of the world and Prakṛti as the material cause. Ramanuja considers God as both the material and the instrumental cause of the world. Sixthly, Rāmānuja takes the liberated soul as similar to God in all respects except in some respects as possession of the power of creation, preservation and destruction of the world, etc. But Madhva emphasis the difference of the liberated soul from God. He emphasises five-fold differences at all times. They are the difference (1) between soul and God, (2) between soul and soul, (3) between soul and

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matter, (4) between God and matter and (5) between matter and matter. Rāmānuja advocates that the liberated souls enjoy the full bliss of Brahman, Madhva admits only partial bliss of Brahman in the case of liberated souls, whose enjoyment of even that bliss has degrees of difference. Seventhly, Madhva believes that certain souls like demons, ghosts, some men are eternally doomed and damned. They cannot have liberation at all. But Rāmānuja rejects this.

4.13 Revision Points and Summary

1. The Vaiśeṣika is next to Sāṅkhya in origin. Nyāya is later in origin. The Nyāya and the Vaiśeṣika developed independently before they became syncretist schools as Nyāya-Vaiśeṣika.

2. Kaṇāda's Vaiśeṣika-sūtra and Gautama's Nyāyasūtra were the original sources of the Vaiśeṣika and the Nyāya systems respectively. Praśastapāda wrote Padārthadharmasangraha as his Bhāṣya on Vaiśeṣika-sutra and Vatsayana wrote Nyāya-Bhāṣya on the Nyāya-sūtra. Both the systems have literatures of their own. As the allied system, the Nyāya-Vaiśeṣika also has its literature.

3. Differences between the Nyāya and Vaiśeṣika are in respect of the categories, number of Pramāṇas, qualitative changes in the objects due to heat, notion of number, conception of Mōkṣa, etc.

4. Pramāṇas of the Nyāya-Vaiśeṣika are four : Pratyakṣa, Anumāna, Upamāna and Śabda. Pratyakṣa is caused by the contact of the senses with the objects. It is Nirvikalpaka and Savikalpaka. It may again Laukika and Alaukika.

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Anumāna is that cognition which follows another cognition due to Parāmarśa, which is the knowledge of Pakṣadharmata as qualified by Vyāpti. It is Svārtha and Parārtha. Upamāna lies in the knowledge of the relation between the name (Samjñā) and the unknown object (Samjñi) on the basis of similarity with a known object Śabda is verbal testimony like Veda and the words of a Laukika trustworthy person.

5. Prameyas according to the Nyāya-Vaiśeṣika are the seven Padārthas. They are accepted as such in the syncretist school. Dravya, Guṇa, Karma, Sāmānya, Viśeṣa, Samavāya and Abhāva. Dravyas are nine, Guṇas are twenty-four, Karma is of five kinds. Sāmānya is two fold as Parā and Aparā. Viśeṣa is the principle of particularity residing in Nityadravyas, atoms of earth, etc., souls, space, time, etc. Samavāya is an inseparable relation which resides between Dravya-Guṇa, Dravya-Karma, etc. Abhāva is fourfold as Prāgabhāva, etc.

6. Sāṅkhya-Yoga is another allied system. Sāṅkhya is the oldest of the systems and is regarded as the major opponent of Vedānta. Kapila is the founder. But the Sūtra work assigned to his of later origin. Sānkhyakārikā of Īśvarakṛṣna is the oldest text on Saṅkhya. SānkhyaTattvakaumuḍī of Vācaspati and Gauḍapāda's Bhāṣya on the Saṅkhyakārika are the other important works. Yoga's founder is Patañjali. His Yoga-sutra is the original work on the system. Yoga accepts Īśvara and Sāṅkhya does not admit of Īśvara and it is called NirĪśvara, while Yoga is called Īśvara-Sāṅkhya.

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7. Pramāṇas according to Saṅkhya-Yoga are three-Pratyakṣa, Anumāna and Śabda. In the case of Pratyakṣa, the process of knowing involves the modification of Buddhi into the form of the object, which is called "Vṛtti". In the treatment Anumāna and Śabda, Sāṅkhya-Yoga agrees with the Nyāya.

8. The main Prameyaas according to Sāṅkya-Yoga are Puruṣa and Prakṛti (also called Pradhāna). Prakṛti stands for itself and its 23 evolutes - Mahat (Buddhi), etc. Prakṛti is constitued by the three Guṇas, Sattva, Rajas and Tamas, which stand generally for goodness (Prakāśa) , foulness (action) and badness (inertia). When there is Sāmyāvasthā of the three Guṇās, it is Prakṛti. When it is disturbed, there is Vikṛti or evolution. With twenty-three evolutes, the total number of principles accepted in Sānkhya-Yoga is Twenty-five. Although Yoga accepts Īśvara, it regards him as Puruṣaviśeṣa. Worldlly life is tormented by three kinds of pain, Ādhyātmika, etc. This is bondage. Liberation means complete cessation of suffering. When Puruṣa withdraws from his association with Prakṛti, he is said to be liberated. Yoga advocates Aṣṭāṅga Yoga-Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhara, Dhāraṇā, Dhyāna and Samādhi - for the control of the body, senses and mind. It is a means to the attainment of the Mōkṣa.

9. "Mīmāmsā" is a common term used to designate two systems which are based on veda. Pūrvamīmāmsā is based on the Karmakāṇḍa portion of Veda and Uttaramīmāmsa is based on the Jñānakāṇḍa portion of Veda (also called Vedānta). Jaimini's Mīmāmsāsūtra and Śaṅkara,

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Rāmānuja, Madhva, etc., have written Bhāṣyas on the Vedāntasūtras to establish Advaita, Viśiṣṭādvaita, Dvaita, etc. Each system of Vedānta has its own literature which has grown through the ages.

10. Pūrvamīmāmsā system has two schools called Kaumārila or Bhāṭṭa school and Prabhākara or Guru school. There are differences between those two schools. They are to be noted.

11. Pramāṇas according to Prābhākara school are five, Arthāpatti being added to the list of Pramāṇas accepted by the Naiyāyikas. Kaumārila school admits Anupalabdhi as a separate Pramāṇa. Thus according to Kaumārila there are six pramāṇas. Śankara's Advaita accepts these six. Rāmānuja and Madhva accept Pratyakṣa, Anumāna and Śabda as the three Pramāṇas. Śaṅkara and Rāmānuja have the process of Vṛtti as special in their process of knowledge.

12. The Prameyas accepted by Pūrvamīmāmsā is Dharma. Advaita accepts Atman or Brahman, Jīva, Māya or Advaita and world. According to both Rāmānuja and Madhva, the Prameyas are called Tattvatraya consisting of God, Souls and Matter. There are differences between the Viśiṣṭādvaita and Dvaita which are noteworthy.

4.14 Questions

1. Bring out the differences between the Nyāya and Vaiśeṣika systems.

2. Point out the points of difference between the Kaumārila and Prābhākara schools of Mīmāmsā.

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3. Explain the theory of evolution according to Sāṅkhyā.

4. Write a note on Aṣṭāṅgayoga.

5. Bring out the points of agreement and disagreement between Viśiṣṭādvaita and Dvaita.

4.15 Write notes on ;

(i) Upamāna according to Nyāya and Pūrvamīmāmsā.

(ii) Avidyạ in Advaita

(iii) Īśvara, Cit and Acit according to Rāmānuja.

(iv) Īśvara, Jīva and Prakṛti according to Madhva.

(v) Dharma according to Pūrvamīmāmsā.

4.16 References

Same as those given under Block-22, Units-1, 2 and 3.

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NOTES

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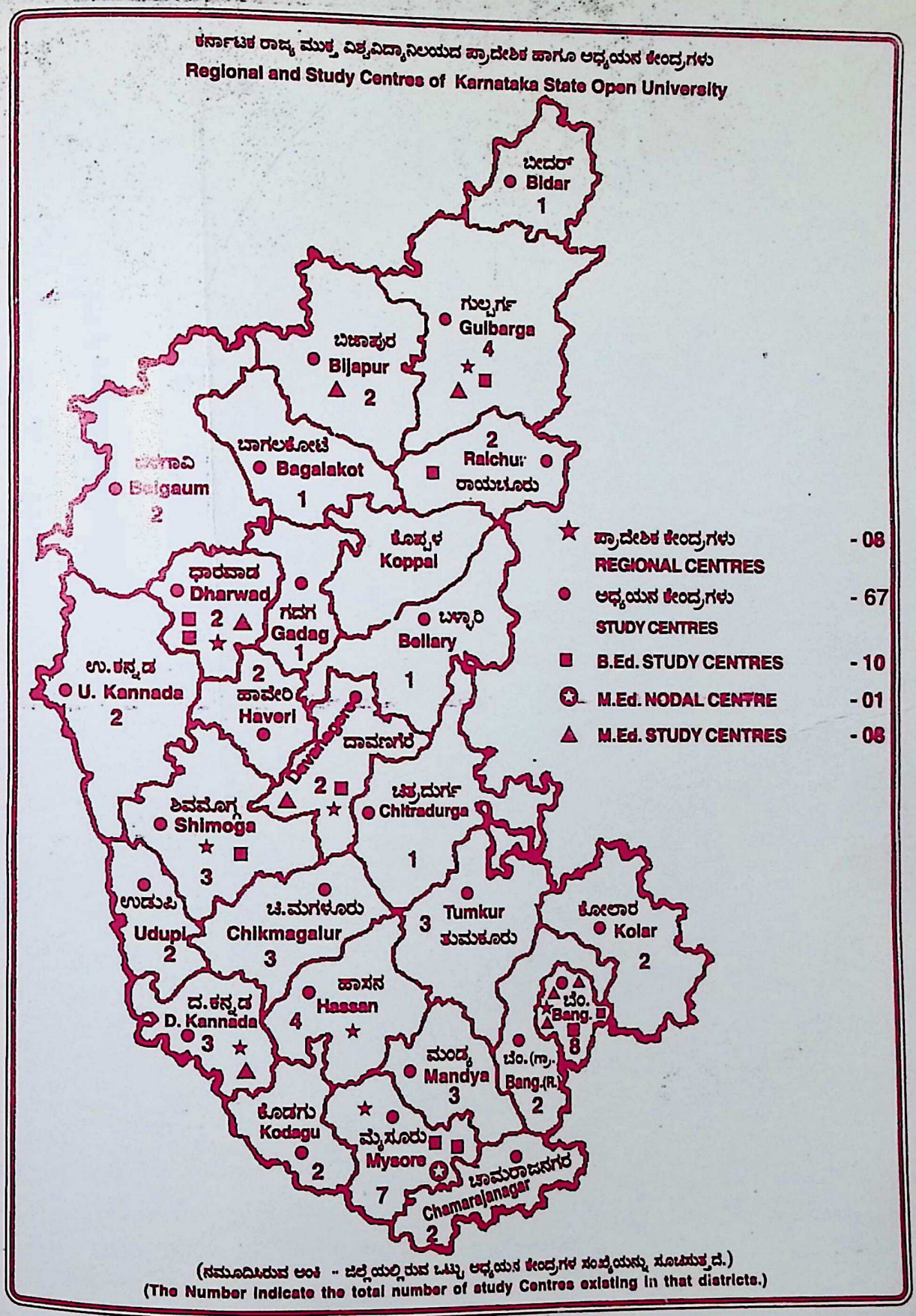
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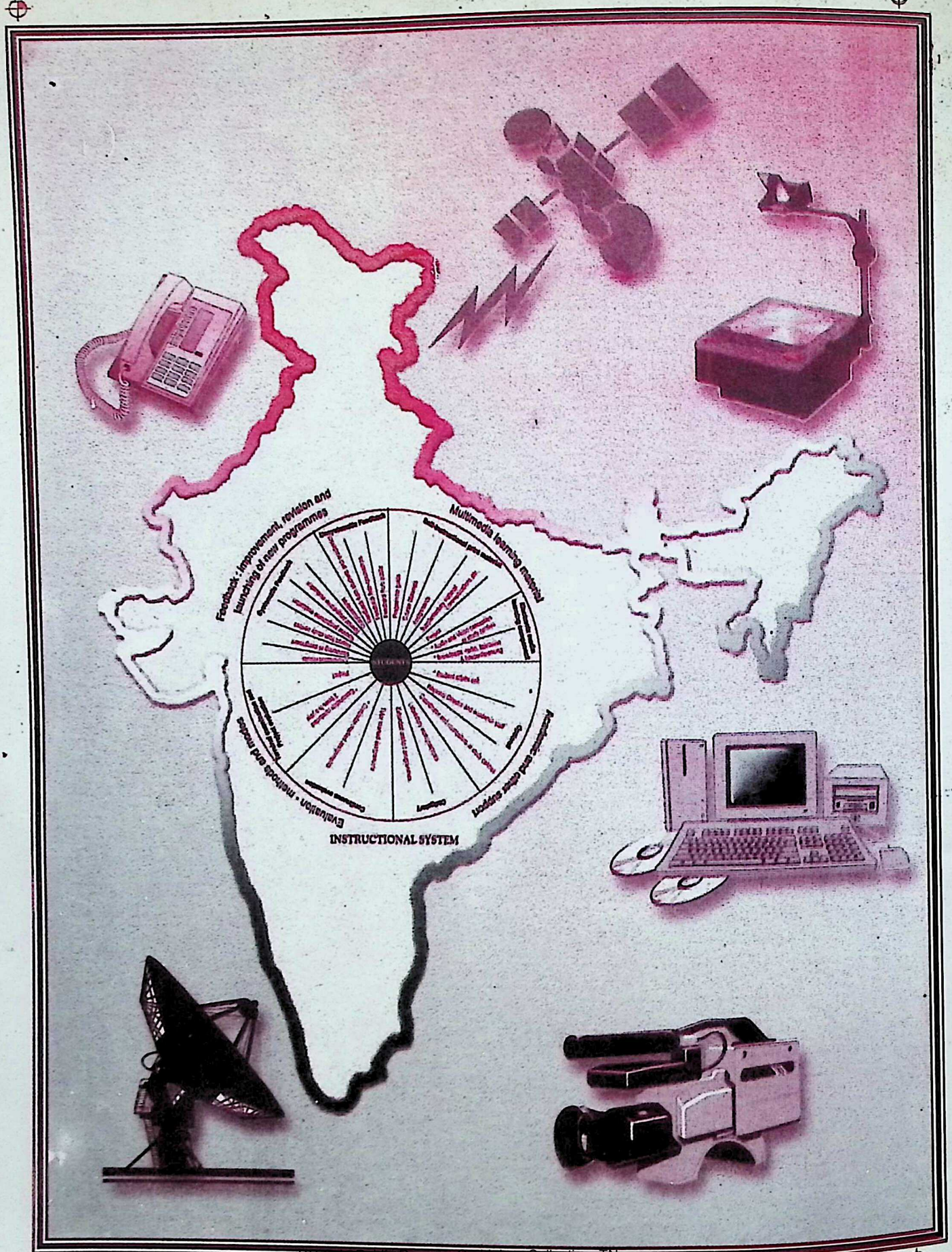
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